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ABSTRACT

This 122-entry, selected bibliography contains English abstracts of books and articles in Hebrew on the philosophy, policy, and practice of education in Israel. The materials were submitted between August and November 1969; for earlier bibliographies see ED 027 810 and ED 032 806. A special section on the teaching of English in Israel comprises half of the volume and discusses problems, principles, and techniques of teaching English in both the pre-State and State periods. Administrative problems, experimentation, research, textbooks, and professional literature are covered with an additional discussion of English teaching in the Kibbutzim. The current-items section contains topics covering: the foundations of education; the educational ladder, including kindergarten through higher education; curriculum areas, including national and political education; measurement and evaluation; teacher training and teaching technology; educational frameworks, including Arab education, the Israeli Army, juvenile delinquency, the Kibbutzim, and vocational and special education; and the administration of Israel's educational system. (DE)

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ISRAEL EDUCATION ABSTRACTS

A Selected Bibliography of Current and Past
Literature and Materials on the
Philosophy, Policy and Practice
of Education in Israel

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ERRATA

Page 28, Abstract 305, last line delete parenthesis

Page 46, Abstract 334, the Hebrew title should read (Mib'ayot limud hasafah ha-Anglit b'vet sifrenu).

Page 65, Author Index FAYANS-GLICK, S., 257

Page 69, Diaspora Jewish Education, Issue No. 3 Page 39, Abstract 331.

Page 70, Mathematics (second line) Abstract Nos. 330a - 330b

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CURRENT ITEMS SECTION

(August 1969 — November 1969)

EDUCATIONAL LITERATURE

246. **Books, Newspapers and Periodicals Which Appeared in Israel** (Hebrew only). In: Israel Monthly Bulletin of Statistics (Supplement). Central Bureau of Statistics, Jerusalem, Vol. 20, Issue 6. June 1969. pp. 17 — 38.

Of 7,218 books published in Israel in 1965 — 68, 231 dealt with education, 808 were children's stories, and 1,081 textbooks. (Of the number of copies printed, those on education constituted 3.5%, children's stories 11%, and textbooks 20%.) During this period the average number of copies per book was 3,200; 3,600 copies per educational work, 3,000 per children's book, and 4,200 per textbook. Some 90% of the educational works were originally written in Hebrew, while the rest were translations from English, French, Russian, and other languages. About 64% of the educational works did not give more than 99 pages. In 1967, 26 educational and 29 children's journals appeared in Israel. (In the same issue, in a chapter on electronic computers in Israel, it is stated (p. 182) that in 1966 — 68 the number of computers used for educational and research purposes increased from 9 to 12.)

FOUNDATIONS OF EDUCATION

Philosophical

247. DE-SHALIT, AMOS. **The Aims of Israeli Education in the Modern Age** (Mat'rot hahinukh ha'Yisraeli ba'idan hehadash). In: Lamerḥav. 9 September 1969.

These aims derive from three different aspects: 1) We are a society that endeavors to be modern, and hence we have to a) ensure that the educational system be to the maximum extent flexible and produce flexible students; b) devote more thought to education for leisure hours; c) learn from the ferment among the youth of developed countries: at present we are free from such ferment because of the prevailing military situation, but we have to be ready for the day when peace "breaks out." 2) We are a small country and have to ensure therefore that our pupils are conversant with at least one international language; however much we may create in, and translate into, Hebrew, this can never impart the expanse of knowledge of a language spoken by five to six million people. 3) We are a state that is part of the Jewish people throughout the world. Hence a) the considerations governing the opening of new medical schools or institutes of technology have to take this fact into account, too; b) our children have to be educated to adopt a modest attitude in their relations with the Jews of the Diaspora.

248. SOLOMON, MARILYN. **The Relation of Reading Achievement to Moral Judgement** (Hesegim bakriah u'shfitah musarit). In: M'gamot, Vol. 16, Issue 3. July 1969. pp. 229– 239.

This study was done to determine the relationship between reading achievement and moral realism. Piaget's moral theory was related to reading achievement. A stratified sample of 208 lower-class boys, retarded and successful readers, was administered a structured interview to test moral judgement, items of which were drawn or adapted from Piaget. Satisfactory reliability and validity data were secured and analysis of covariance was utilized to test the experimental hypotheses.
Statistically significant differences were found between 7 — 8-year old retarded and successful readers; 9 —12-year old retarded and successful readers; 7 — 8 and 9 — 12 year old retarded readers; and 7 — 8 and 9 — 12 year old successful readers. Moral realism was found to be negatively related to increasing age and higher reading achievement. The decline in moral realism among successful readers was much deeper than that among retarded readers, who were "lagging behind" successful readers in both rate and amount of diminishing moral realism.*

249. ALEXANDEROVITZ, DOV. **Children's Reactions to the Loss of a Parent** (T'guvot y'ladim l'avdan horeh). In: Sa'ad, Vol. 13, Issue 4. July 1969. pp. 36 — 41.

An adult, mourning the loss of a dear one, becomes absorbed in thoughts and memories: by this painful process he frees himself of his bond with the deceased and turns to his ties with the living. In contrast to this, the writer maintains, some children are incapable of freeing themselves of their bond with the deceased until their childhood dependence terminates naturally: in its fancies the child tries to prevent the loss, at least at the level of fantasy. Other children (again in contrast to adults) reveal an urgent tendency to seek a substitute, being unable to bear the void that has been created. The intensity of the child's reaction depends on several factors, such as its intellectual and emotional level, the strength of the bond between it and the deceased, the nature of the bond (most family ties are ambivalent, being compounded of love and hate, and hence the death is likely to arouse strong feelings of guilt). In some instances the surviving parent is unable to master the natural tendency to absorption in memories, thereby increasing the child's distress, which finds expression in its behavior. On the other hand, a parent who enlists his own psychological powers to help his orphaned children, finds encouragement in the knowledge that he is doing something that is essential as well as beneficial.

* From the M'gamot English synopses.

250. EITAN, SHULAMIT. **Lines of Development in Various Aspects of of the Child's Relation to Animals** (Kavei hitpathut b'aspektim shonim shel yaḥas hayeled l'va'alei ḥayim). In: Hahinukh, Vol. 41, Issue 5. June 1969. pp. 443 — 455.

Thirty children from an urban environment (three groups whose average ages were 6, 10, and 14 years) were given a questionnaire of 46 items on their relation to living things. Through this questionnaire the differences between the age groups were examined on eight subjects: the relation to living things and to vegetation, to the adult and to the young animal, reactions at the sight of and the sound uttered by an animal, the relation to a beautiful and to an ugly animal, to a carnivorous and a noncarnivorous animal, the choice of loved and hated animals, the relation to useful and to injurious animals, to cruelty to a living thing for amusement or scientific investigations. Here is a finding, for example, connected with the last subject: while opposition to killing a butterfly for play was found only among children of kindergarten age, all the children were opposed to killing one for a lesson in nature study. This finding apparently reflects antagonism to the teacher or the subject.

251. FRANKENSTEIN, CARL. **Cultivating Thinking as a Source of Self-Confidence** (Tipuaḥ haḥashivah k'makor l'vitaḥon ishi). In: Sh'demot, Vol. 34, Summer 1969. pp. 124 — 129.

Under normal conditions a child's self-confidence is formed during infancy as a result of its learning that situations of pain (the mother's absence) are changed in the course of short and regular intervals into situations of contentment (the mother's presence). In the absence of this regularity (for example, when combined with conditions of poverty and neglect) the child tends to become engrossed in the "here and now," thereby inhibiting the development of its thinking, which is mainly a matter of abstraction and this, in turn, leads to the striving to be divorced from the existent. The school could and can set in motion the opposite process with regard to such deprived children, reinforcing their self-confidence by a) cultivating their capacity for abstraction; b) translating their fantasies into concepts; c) increasing the constancy of these manifestations so as to transform the world into a reality which can be relied on and whose spheres of familiarity can be broadened; d) integrating the parents' concepts, values, and forms into the instructional and learning processes (at present this is done mainly in handicraft and folk dancing, but in a technological society these need not be the only spheres to which this suggestion can be applied.

Sociological

252. SMILANSKY, M. and YAM, Y. **The Relationship between Family Size, Ethnic Origin, the Father's Education, and Students' Achievements** (Hakesher ben godel hamishpahah, haskalat ha'av, umotza ha'av l'ven k'sharim kognitiviyim v'hesegim balimudim). In: M'gamot, Vol. 16, Issue 3. July 1969. pp. 248 — 273.

Detailed analysis of data collected via the "Eighth Grade's Survey" in 1963 yielded a variety of findings in regard to the main and interaction effects of family size, father's education and ethnic origin on the scholastic achievements of students.
The variable which seems to be most influential on students' achievements is ethnic origin of parents. Next in importance is father's education and finally comes family size. The interaction effect of some variables (e.g., ethnic origin and family size) is stronger than the interaction effect of others (father's education and and family size). However, all interaction effects are strong and significant.
Some proposals regarding the education of culturally deprived children, and encouragement of increase in family size (up to four or five children) are presented.*

253. SHAPIRA, RINA, and ETZIONI, EVA. **The Impact of Youth Movement Membership on the Values of Israeli Students** (Hashpa'at hahaverut bitnu'at noar al erkhehem shel studentiyim yisraeliyim). In: M'gamot, Vol. 16, Issue 3. July 1969. pp. 274 — 285.

The values of students who were formerly members of Israeli pioneer youth movements were compared with those of students who had not been members of such movements.
Former youth movement members were found to express more frequently than others value orientations similar to those advocated by the youth movements. However, the differences lay chiefly in the "collective area" (political orientations, attachment to the country of Israel). They did not differ markedly from other students on value orientations in the "individual area" (status aspirations, occupational choice), which lie on a more concrete and practical level.
Students of Afro-Asian origin diverged from the general pattern. Among them, former movement members tended to differ from "non-former" members chiefly on value orientations in the "individual" rather than in the "collective" area. Former members tended to display higher status aspirations. Tentative conclusion: youth movement membership fulfills different educational functions for persons of different ethnic origin.*

* From the M'gamot English synopses.

254. KATZ, AVRAHAM. **The Challenges Facing Education as the End of the Century Approaches** (Ha'etgarim lahinukh likrat sof hame'ah). In: Hayom. 12 September 1969.

Israel is in the midst of a period of expanding post-primary education, an expansion that will, it is anticipated, assume yet greater proportions toward the end of the century. This necessitates planning education from two viewpoints: 1) Man's image. Man will use his thinking more and his memory less, with computers and libraries aiding him as far as the latter is concerned. 2) The needs of the economy and society. In the writer's opinion this aspect has been overlooked in discussions on the educational policy in Israel. More investigations should be undertaken on the anticipated demand for various professions and occupations and on the impact this will have on the planning of education.

THE EDUCATIONAL LADDER

Kindergarten

255. SOFER, DERORAH. **Children from Closed Institutions in a Normal Kindergarten** (Yladim mimosadot s'gurim b'gan ragil). In: Hed Hagan, Vol. 34, Issue 1-2. September-November 1969. pp. 46 — 49.

In a previous issue of the reviewed journal there appeared an account of the bitter experience of a kindergarten teacher who permitted children from a closed institution to attend a normal kindergarten. The present writer, reporting a similar but successful experiment, illustrates how she dealt with the children's clamor and pilfering, and describes at length the birthday celebration of a girl whose drunken father came (unexpectedly) to the party. The normal children, who were from the upper middle class, accepted those from the institution without any misgivings or objections. The kindergarten teacher succeeded in convincing the parents, who expressed reservations, that it would be doing their children an injustice if they were allowed to grow up in too "sterilized" a world.

256. SMILANSKY, MOSHEH and SARAH. **The Function and Program of the Kindergarten for Culturally Disadvantaged Children** (Tafkido v'tokhnito shel hagan liy'ladim t'unei tipuah). In: Hahinukh, Vol. 42, Issue 1. September 1969. pp. 1 — 13.

On the basis of ten years' work the following set of ideas have crystallized: The aim of the kindergarten for these children, which is to prepare them to be successful at school, can be effectively achieved in a comprehensive, socially heterogeneous kindergarten that lasts several years and is led by an educational and nursing team. The enrichment program can attain its objective if, among

other things: a) the kindergarten teacher receives more specific training for her work; b) she plays an active role in the kindergarten (as opposed to the generally accepted approach in the progressive kindergarten of being passive to the maximum extent); c) the child is called upon to undertake tasks that require concentration, perseverance, and an intellectual effort; these are the spheres in which the culturally disadvantaged child is weak; d) it receives the facilities for organizing (which is more important than enlarging) its experience; e) it becomes habituated to planning, criticism, and readily accepting criticism.

257. FAYANS-GLICK, S. **Volunteering for Kindergartens of 3 — 4 Year-Old Culturally Disadvantaged Children** (Hitnadvut l'ganim shel y'ladim t'unei tipuaḥ b'nei shalosh v'arba). In: Hed Haḥinukh, Vol. 44, Issue 8. pp. 3 — 4.

In kindergartens for culturally disadvantaged children (aged 3 — 4) there are on an average 36 children in a class. This makes it impossible for the teacher to deal personally with each child and to give it encouragement, to follow up and direct its activities and to help it in its difficulties. To overcome this problem, the procedure recently adopted in the United States will be tried: to enlist the help of volunteers for at least twenty kindergartens and to compare their results with twenty similar ones. The Ministry of Education, which will attempt to interest women's organizations in the scheme, is prepared to accept professionally trained volunteers (former kindergarten teachers) as well as untrained ones who will be given some training. The assistance will be coordinated by the teacher in charge.

Intermediate Division

258. **The Intermediate Division: Principles, Guiding Lines, and Instructions for Its Implementation** (Hativat habenayim: ekronot, kavim manhim, v'hora'ot bitzu'a). Ministry of Education and Culture, The Central Committee for Implementing the Reform, Jerusalem. May 1969. 105 pp.

The booklet is an enlarged edition of a similar one that appeared a year previously (reviewed in this series, Vol. 3, No. 3, p. 2). The difference in the new edition is not only in its size but also in the fact that it summarizes a year's experience in eight schools in Israel. It repeats the two aims of the reform: raising the educational standard, and speeding up social integration. The means of achieving the first aim are by the dynamic updating of the curricula, the improved training of teachers, the intensified care of culturally deprived pupils, reform in the school structure, and a system of counseling and guidance. The lines of action for achieving the second aim are the transfer without distinction of all

who have completed the six years of elementary schooling to a comprehensive secondary school, the organization of heterogeneous homeroom classes, and an emphasis on social education. Other chapters deal with lines of organization, curricula (special principles), special education, as well as other subjects.

Secondary Education

259. GILOR, Y. **Social Education in the Comprehensive School** (Hahinukh haḥevrati b'vet hasefer hamakif). In: Ma'alot, Vol. 7, Issue 2. March-April 1969. pp. 71 — 74.

Vocational schools enjoy less prestige among the Israeli public than academic secondary schools. One of the aims of establishing comprehensive schools was to reduce the prestige gap, but from his practical experience the writer regards this as a very lengthy process. When the council, comprising representatives of all the classes, has to elect a committee, representatives of the vocational classes also vote for candidates from academic classes. The editorial board of the pupils' newspaper consists of those recommended by the language teachers, and of volunteers; only two of the editorial board's ten members are pupils of vocational classes. However, the pupils of these latter classes are prominent in the dramatic as well as in "active citizenship" circles (such as helping wounded soldiers, first aid courses).

260. USHPIZ, ADA. **The Success of the Program of Dealing with Talented Children from Deprived Families** (Hatzlaḥah l'mifal tipu'aḥ m'ḥonanim mimishpaḥot m'kupaḥot). In: Ha'aretz. 18 September 1969.

Several years ago boarding facilities were established in Jerusalem for those pupils who, having completed elementary school, were found to have reached an educational standard higher than the average but whose parents were unable to allow them to continue with regular secondary school studies. The pupils of the first four graduation classes attended various secondary schools in Jerusalem, after which a special school, attached to the boarding facilities, was established, and is at present attended by 240 pupils from smaller places and by 260 day pupils from Jerusalem. This project appears to have achieved its aims both educationally (two-thirds of the 1968 final grade pupils passed the matriculation examination; the rest failed in only one subject) as well as emotionally and socially (the pupil's progress is expressed in a greater self-confidence). The relations between the boarders and the day pupils have given rise to several problems which are described (such as the Jerusalem pupils' "invasion" of the privacy of the boarding school rooms).

261. WOLFENSON, AVRAHAM. **The Matriculation Certificate — An Educational, Social Obstacle** (T'udat habagrut — mikhshol ḥinukhi ḥevrati). In: Tz'ror Laḥinukh Ham'shutaf, Vol. 7, Issue 6. June 1969. pp. 22 — 24.

The increase in the number of those interested in advanced studies deprives the matriculation certificate of its value as an entrance certificate to higher educational institutions in Israel. The time has therefore come for these institutions to follow the example of the University of London, i. e., to make the acceptance of students dependent not on a formal certificate but on the passing of an entrance examination in a large variety of subjects, for which the students can prepare themselves outside the framework of a formal education. If this were done, the secondary school would no longer suffer from the following shortcomings: 1) At present almost the entire last two years of schooling are devoted to mechanical memorizing for the examination. 2) Many pupils are compelled to have expensive private lessons so as to meet the school's requirements, which are dictated by the matriculation examination. 3) The pressure of the matriculation examination is undoubtedly one of the principal reasons for the fact that the percentage of pupils from oriental communities grows progressively less the higher one goes in the scale of the educational system.

262. OREN, URI. **The Dropout from the Secondary School Has Decreased** (Yard'ah han'shirah mibatei hasefer ha'al-y'sodiyim). In: Y'diot Aharonot. 6 October 1969.

A study in the sociology of education was published about ten years ago. This showed that in Israel those who completed secondary school constituted only 50% of the pupils who entered it in grade 9. The figure has now risen to 66%, an increase achieved through the special efforts of the Ministry of Education. Among the efforts are: 1) "Private lessons" for culturally deprived children at the State's expense. These lessons, given by a student or a young teacher to two or three pupils who experience difficulties in one subject, are also intended to give them emotional encouragement so as to prevent them from despairing of continuing and completing their studies. One pupil, who benefited from this project and who had difficulties with mathematics in grade 10, is at present preparing a doctorate thesis in this subject. 2) Institutions for talented children (see Abstract No. 260).

Higher Education

263. RABI, YITZḤAK. **The School Year Has Begun** (Heḥelah sh'nat halimudim). In: Ma'ariv. 13 October 1969.

The number of students attending institutions of higher education in Israel has increased from 30,000 in the past year (1968 — 69) to 39,000 this year (1969 — 70). All the institutions announced that

they had started new courses, such as computer science at the Haifa Technion, at the Tel Aviv University, and at the Weizmann Institute. The latter has also introduced a course in applied science.

264. TIROSH, AVRAHAM. **The Holon Technion Has Become a Reality** (Hatekhniyon b'Ḥolon hayah lim'tziut). In: Ma'ariv. 26 October 1969.

About five years ago a start was made in establishing a Technion at Holon, a town near Tel Aviv. The institution is due to open on 2 November with 120 students in three faculties: mechanical, electrical, and production engineering. Application for recognition is to be made to the Council for Higher Education, and it is hoped that, starting with the second year, the government will join the municipality — which now bears the full costs — in supporting the institution. Many industrial undertakings in the area (as well as in other parts of Israel) are participating in the Organizing Committee and in the Industrial Council attached to the institution. There are plans to include, under the lecturers' supervision, practical work in industry in the courses of study.

265. RABI, YITZḤAK. **An Equilibrium Is Indicated in the Number of Science and Humanities Students** (Mistamen izun b'mispar hatalmidim m'mada'ei hateva uv'mada'ei haruah). In: Ma'ariv. 17 November 1969. p. 17.

The Departments of Natural and Social Sciences at the Hebrew University of Jerusalem have this year increased by a third in the number of students, as against only 26% in the Faculty of Humanities. A similar tendency of a higher percentage increase in natural and social sciences (as compared with the humanities) has also taken place at the Tel Aviv University: 11% as against 3.5%. This trend of a limited increase in the humanities and an expanding one in science and technology is the result of the estimated pressing demand for these professions. Thus, for example, a survey committee has declared that there will be a shortage of 3,500 engineers in 1973.

266. LIMOR, YEḤIEL. **A Revolution in Israel's Academic Life: A New Program of Assistance for Students** (Mah'pekhah baḥayim ha'akadema'im b'Yisrael: ma'arekhet siyu'a ḥadashah lastudentim). In: Ma'ariv. 19 November 1969. p. 22.

The 1970-71 school year will see the establishment at the Hebrew University of Jerusalem, of a student's assistance fund which will centralize all the financial resources hitherto devoted in various ways and forms to this purpose. The fund will allocate to good students requiring financial assistance and studying for the B. A. and M. A. degrees, annual grants of IL 3,000 and IL 5,000 respectively, on condition that they undertake not to engage in any work

without the University's approval. With the establishment of the fund and, in order to concentrate in it all the available money, the reductions at present given at the Students' Residence will be stopped, as will be the prizes and scholarships now awarded by various circles and faculties.

267. LIMOR, YEḤIEL. **Israelis Are Not Developing Social Ties with Students from Abroad** (HaYisraelim enam m'fat'ḥim k'sharim ḥevratiyim im hastudentim mihutz la'aretz). In: Ma'ariv. 13 October 1969.

Some 5,000 students from abroad are studying at universities in Israel and are taken care of by the Students' Administration, established two years ago by the Absorption Ministry. To facilitate their adjustment in Israel (a foreign country for them), a local instructor, who attends to each student's personal and study problems, is appointed to every group of students. The instructors, as well as the lecturers, inform the Dean of Foreign Students, appointed at the University, of their difficulties. The foreign student's social absorption is attended to by the Israel Students' Association which organizes combined social events (social gatherings, excursions); however, the Association complains that they do not participate to a satisfactory extent.

TEACHING-LEARNING PROCESS

Curriculum Areas

Musical Education

268. **Musical Education** (Journal published irregularly). In: Haḥinukh Hamusikali). Ministry of Education and Culture, The Pedagogic Secretariat, The Inspectorate of Musical Education, Jerusalem. Issue 14-15. December 1968. 79 pp.

The present issue is devoted to an examination of the musical education given within various educational frameworks. Activities are surveyed, within the general educational framework, in the kindergarten and in lower classes (there is rhythmic-musical education only where parents are prepared to pay for it: the writer contends that this discriminates against the strata most in need of such education); in the elementary school (fourteen years ago the time devoted to music lessons per class was reduced from two hours to one hour per week, and hence music teachers have to go from one school to another, but schools employ (from other sources of income, e.g., parents and municipalities) additional music instructors for orchestras, etc.; this situation should be changed); in the secondary school (in the usual secondary schools there are no musical activities; these are to be found only in those

secondary schools which have an educational or musical stream, and in several others in which there is a love for music). In the second part of the issue a description of ten conservatoires is given.

National Education

269. BEN-TZIYYON, S., G. KNOLLER, Tz. GALON, and A. LINN. **The Educational Implications of the Six-Day War** (Hishtamuyoteha hahinukhiyot shel milḥemet sheshet hayamim). Haḥevrah L'ḥinukh, Haifa. 1969. p. 46.

The first lecturer referred to the problems facing the educator in the higher grades of the elementary school: Will the emphasis in future have to be placed on teaching the history of Zionism, even at the expense of subjects such as English and Mathematics because of the war? How is one to inculcate Arabic as the second foreign language and create a balanced attitude toward the Arabs? How does one guard against the impediment of pathos? The second teacher dealt with the negative image created among many educators before the war by young pupils who seemed to be interested only in their careers and indifferent to national and social values, and hence their heroism and sacrifice during the war came as a surprise. The next lecturer was astounded that his pupils were perplexed about our right to Israel, and dealt with the question from the viewpoint of a teacher of history and literature. The last lecturer, who touched on the same subject, tried to explain why this circumstance manifested itself with such force only after our third war: the generation that lived through the two previous ones remembered the attempts made to establish coexistence with the Arab national movements.

Political Education

270. LAMM, Z'VI. **Education in Political Involvement** (Ḥinukh lim'oravut bapolitikah). In: Ma'alot, Vol. 7, Issue 2. March-April 1969. pp. 59 — 70.

"Ego-involvement" in any sphere, apparently a mechanism for restoring a disturbed inner equilibrium, is incompatible with mature reasoning. Hence political education worthy of the name is aimed at supporting the individual's emotional and intellectual maturity (and not at justifying the prevailing policy). This maturity can be regarded as the open-mindedness of the personality, as defined by the psychologist Rokeach. The writer gives a detailed account of Rokeach's model, and shows that the instructional methods (and not the material taught) in the secondary school are likely to influence the openness or closedness of the pupil's personality. Here are two examples: Does the instruction use pressure to achieve conformity? Does it foster the courage

necessary to refrain from taking a stand? These and other principles should be the paramount consideration in all subjects but must be applied in school also to politics (reading various newspapers and analyzing the differences between them).

Measurement and Evaluation

271. GLANTZ, YOSEF. **The M.* Test — The Abstract Verbal Thinking Test** (Hamivḥan mem mem (mivḥan maḥschavah milulit mufshetet)). School of Education, Bar-Ilan University, Ramat Gan. 1969.

The test was drawn up on the basis of a stratified sample which covered 3% of the pupils in grades 6 — 12 in the Tel Aviv region. The results of the test were found to be significantly related to age, to the learning stream (in the elementary schools — for the culturally disadvantaged and the normal; and in secondary school education — for academic and vocational schools), as well to social status. No correlation was found with the subjects' sex. Intended for both individual and group transfer, the test comprised the following subtests: antonyms, synonyms, essence (main characteristics), exception, classification, definition, proverbs, analogy (a:b = b:?), and syllogisms. At the end of the work there are tables, one for each of the relevant grades, for converting raw into standard scores.

272. RASKIN, HILLEL. **Criteria for Evaluating Pupils' Achievements** (K'nei midah l'ha'arakhat talmidim). In: Haḥinukh Hagufani (bimonthly). Issue No. 1, January-February 1969. pp. 3 — 6.
See also ibid., Issue No. 2. 1969. p. 17; and Issue No. 3. 1969. p. 18.

Physical education instructors tend to evaluate their pupils only on the basis of their achievements with respect to their physical-motor ability. Some writers are in general opposed to giving marks for physical education but they, too, agree that if the gymnastics teacher is asked to give marks, he must also take all the other aims of physical education into account. This includes intellectual and psychological achievements (knowledge of the rules, cleanliness, discipline) as well as the social part (leadership, cooperation, a sporting spirit). The writer gives examples of several techniques which may help the teacher to make the different evaluations and to explain to the pupils what they have to achieve.

* This is the name of the test since, in Hebrew, the three words designating the test begin with the letter "M."

Teacher Training

273. **Teachers' Training Institutions.** Israel Monthly Bulletin of Statistics (Supplement). Central Bureau of Statistics, Jerusalem. Vol. 20, Issue 7. July 1969. pp. 27 — 48.

A student's card index for pupils of teachers' training institutions was introduced in 1969. It is similar to the one used since 1965 for students in higher institutions of learning. The following is among the findings of the present survey: of a total of 6,000 students, 13% are men, whose median age is 19.5 years. 10% of the students' parents have had a post-secondary education, and a similar percentage belongs to the liberal professions. 31% of the students did not sit for their matriculation or school leaving examination (the latter being for secondary school pupils who are unable to pass matriculation), and 47% are studying in a district other than their place of residence. There is an Arab teachers' training institution in which the men constitute 47% of the students.

274. Y. S. **"Compulsory Service" of Girl Students in a Teachers' Training Institution** ("Sherut ḥovah" shel seminaristiyot). In: Al Hamishmar, 24 June 1969.

A teachers' training institution in Jerusalem demands of its girl students that they devote two afternoon hours a week to children of below-par achievement. Several of these activities are described in the article: a) assisting in a club belonging to an institution for retarded children; b) giving auxiliary lessons at a school for culturally disadvantaged children; c) helping in a special educational club (for the slightly retarded); d) assisting blind children and a blind teacher. Only in the first instance were the results satisfactory for the girl students (who were stimulated to increase their knowledge of educational psychology), and for the institution as well. However, in most of the other instances the institutions were not organized sufficiently to take full advantage of the presence of the students, who gained the impression that their time was being wasted. In the second instance there was the problem of the children's embarrasment at needing auxiliary lessons and hence they did not attend them willingly.

Teaching Technology

275. PERI, YOSEF. **Technology in the Service of Teaching** (Hatekhnologyah l'sherutah shel hahora'ah). In: Haḥinukh, Vol. 41, Issue 5. June 1969. pp. 385 — 392.

Like medicine and engineering, the 'technology of teaching" is a practical discipline based on the science of learning. Only in

recent years have investigations as to what takes place in class begun. The application of this technology is bound up with two dangers: 1) There is a "legend" that we can expect the dehumanizing of education, but the challenge facing us is just the reverse: to free teachers from mechanical tasks. 2) The number of appliances on the market is beginning to overwhelm us and we make our choice before having identified our educational problems. Their identification by a precise definition of the aims of education is one of the central concerns of the technology of teaching, others are the individual and methodological differences in the evaluation of the achievements. Several existing appliances are beginning to demonstrate their ability to solve problems: educational television is helping to overcome the shortage of teachers; language laboratories solve the problem of personal instruction. However, technology does not entail less expenditure on education, and the high costs are justified only if our aim is improved teaching.

Teaching Profession

276. LEVIN, SHALOM. **The Functions of a Teacher in Our Times** (Tafkidei hamoreh biz'manenu). In: Hahinukh, Vol. 41, Issue 5. June 1969. pp. 369 — 378.

The teacher's traditional role as a disseminator of knowledge is increasingly changing under the pressure of various forces: 1) The expectation of parents that education is to serve as an instrument for social mobility. 2) The invasion of technology into the field of teaching which is liable to reduce the area of the teacher's personal activity to a minimum. 3) The demand to impart the structure of knowledge in transforming the teacher into a technician who teaches material which others have processed in detail. The teacher who finds no interest in this can a) more actively participate in drawing up curricula; b) apply himself to the educational sphere by becoming a source of his pupils' confidence in place of the family, at present in the process of disintegration.

277. NIV, YA'AKOV. **Outlines of the Teacher's Personality** (Kavim l'ishiyuto shel hamoreh). In: Hahinukh, Vol. 41, Issue 5. June 1969. pp. 379 — 384.

Teaching is an irksome profession, since a) various social elements demand of the teacher that he achieve different and, at times, contradictory aims; b) the present-day class is heterogeneous; c) the teacher spends many years among children; d) the "product" of the profession is vague. To help him to overcome all this, the teacher can be given a feed-back from the children and he can develop a love for his profession: the professional hierarchy is not found outside the classroom (principals and supervisors are administrators and not teachers: they belong

to a different category); the teacher can rise in this hierarchy by a persistent effort to improve his work, and his reward is the response of the children.

278. EHRLICH, MEIR. **Toward a Professionalization of Teaching** (Likrat profesyonalizatziyah shel hahora'ah). In: Hahinukh, Vol. 41, Issue 5. June 1969. pp. 393 — 408.

The professionalization of teaching could be realized if teachers' training institutes were institutes of higher learning (and not vocational schools) in which the teacher's professional competence is developed. This competence should express itself in a mastery of theory (and not of techniques), the ability to formulate the aims of education (which are not merely the transference of a past culture), and the endeavor to introduce more differentiation into the functions of teaching, which are at present extremely diffuse. A second condition for achieving such professionalization is freeing the teacher (and not only at university) from dictates and routine, excessive ego-involvement and trade unionism. As against these freedoms, the teacher should be subject to professional norms and ethics.

EDUCATIONAL FRAMEWORKS

Arab Education

In Israel

279. ABO RAJAB, MAHMOUD. **Why Do Our Pupils Refrain from Asking Questions?** (Limatha la yas-al talamithuna?). In: Sada Al-Tarbiya. Israel Teachers' Union, Arab Section, Tel Aviv, Vol. 17, Issue 19. 15 October 1969. pp. 8 — 9.

Pupils in Arab schools do not often ask questions and when they do, their questions are weak and halting. The reason for this is, in the writer's view, due to two factors: 1) The Arab teacher does not encourage his pupils to ask questions and at times does not even allow them to do so; the pupils are expected to sit silently and listen to the teacher. 2) The Arabic language: at home the pupils speak colloquial Arabic, whereas at school they learn literary Arabic. Pupils who want to ask questions refrain from doing so because of fear of the teacher, shyness, or lack of knowledge. This problem will not be solved until the Arab teacher encourages his pupils to ask questions and the existing barrier between teacher and pupil is broken down through creating friendly and cordial relations between them instead of the strict discipline and authority prevailing in the Arab school.

280. SĀID, FOĀAD. **Education in Its Modern Significance in the Arab School** (Al-tarbiya bimafhumiha al-hadieth-fi al-madrasah al-Ārabiya). In: Sada Al-Tarbiya, Vol. 17, Issue 19. 15 October 1969. pp. 3 — 4.

In the past the Arab school took in pupils of different ages and from societies varying in social and cultural development. It regarded its function purely as one of imparting the learning content to its pupils and no more. It had an instructional, not an educational, character. As a consequence of the development that has taken place in the school's function in the technological age, it is now demanded of the Arab teacher and of school that they change and adjust to the new reality. In the writer's view the Arab school is changing very slowly and has not yet reached the stage of being a modern school.

281. MURAR, MOSTAFA. **What is There behind the Trees?** (Waraā al-akamati). In: Sada Al-Tarbiya, Vol. 17, Issue 15-16. 31 August 1969. pp. 15 — 16.

The Arab school still centers around the teacher and not the pupil. The principal and the teacher do not tolerate any noise in the classrooms, the walls of which are adorned with illustrated placards and mottos, all in praise of the teacher, such as "I shall become the slave of whoever has taught me one letter," or "Rise for the teacher and honor him, for the teacher has almost become a prophet." As opposed to this, there is not a single motto that praises or encourages the pupil and his work; the pupil is expected to obey the principal and the teacher and be orderly in school. The writer contends that behind the order and silence achieved in the Arab school there is nothing, and it is doubtful whether this discipline will be sustained outside the school.

282. BIADSI, HUSNI. **A Course That Has Become a Beautiful Tradition** (Al-dawrah alati asbahat taqlidan jamilan). In: Sada Al-Tarbiya, Vol. 17, Issue 15-16. 31 August 1969. pp. 16 — 17.

A course in colloquial Arabic, taught by Arab teachers, was held for the pupils of Jewish kibbutzim this year, similarly to last year. In addition, lectures on the culture and history of the Arabs were given. A camp for Arab secondary school pupils was attached to the course and their meetings with the Jewish pupils of the course were extremely fruitful. The youth of both nations conversed with one another, exchanged impressions, and discussed all kinds of problems that concerned them, listened together to lectures and took part in symposia and social gatherings in the evenings. They also visited Arab villages where they were guests in private homes. The courses have proved very successful, and many youths who wanted to attend them were unable to do so for lack of room.

283. SOBOUL, A. **Histadrut Activities in East Jerusalem** (Nashat al-Histadrut fi Sharqiy Orshaliem). In: Sada Al-Tanthem Al-Mihni. The General Federation of Labor in Israel — The Executive, Trade Union Department, Tel Aviv. Issue No. 6. September 1968. pp. 9 — 11.

After the unification of Jerusalem, the General Federation of Labor in Israel (the Histadrut) started to organize cultural, educational, and vocational activities among Arab workers, adults, and youth in East Jerusalem. These activities included courses in the Hebrew language, lectures on the structure of the Histadrut, and general subjects, joint excursions in Israel by Jews and Arabs, and home study circles, in which Arab workers together with intellectuals listened to lectures and held talks in private homes. The meeting held for Arab workers and intellectuals together for cultural purposes is a new departure for the Arab worker, who has not experienced this before. For the young people, youth clubs as well as sports and folk dance groups have been established, as has an Arabic library for youths and adults in East Jerusalem.

284. **From Far and Near** (Min qarib wabaãid). In: Sada Al-Tarbiya, Vol. 17, Issue 17. 15 September 1969. pp. 15 — 16.

The Military Administration spends a third of its budget on education in the West Bank, where it provides free schooling for twelve grades in accordance with Jordanian law, as against free schooling for only eight grades in Israel. The number of pupils in the West Bank has increased this year, to reach 135,000, as compared to 120,000 last year. The increase has been particularly conspicuous in the villages and smaller places, in which attendance is generally not as regular as in the cities. This year the number of Arab pupils has increased in East Jerusalem too, where however more than 50% attend private and not government schools.

285. **The Druze Have Rejected a Suggestion to Include Their Religion in the Curriculum** (HaDruzim daḥu hatza'ah likhlol et datam b'tokhnit halimudim). In: Hayom. 30 July 1969.

The Ministry of Education has suggested that the Druze religion be taught in Druze schools in Israel. The intention was that the Druze religious leaders should draw up the curriculum, choose the teachers, and make the arrangements for teaching, while the Ministry of Education would content itself with paying the teachers' salaries. The Druze religious leaders have, however, rejected the suggestion, since their religion is a secret one and they are not prepared to disclose it, its principles and sacred writings even to the members of their own community.

In the Territories

286. DAGAN, SHA'UL. **The Educational Network in the Gaza Strip and in Sinai** (Reshet haḥinukh biR'tzu'at Azah uv'merḥav Sinai). In: Ma'alot. Elementary School Teachers' Association, Haifa. Issue No. 2. October 1969. pp. 25-29.

About a third of the population of the Gaza Strip attends school; this high percentage of pupils is due to the youths' desire to study, become educated, and improve the conditions of their lives. The matriculation certificate is a kind of exit passport from the hard life of the refugee camps (290,000 of the 350,000 inhabitants of the Gaza Strip are refugees). The great majority of secondary pupils study the humanities. Agricultural and vocational education, neither of which is highly regarded either by youth or adult, is scanty. Education is free; studies, examinations, and supervision follow the patterns prevailing under Egyptian rule, while Israeli supervision is limited to the administrative sphere only. In Sinai there are at present three-year schools in which Bedouin children learn reading and writing, the Koran and prayers. The age of the pupils varies and lessons are irregular, depending on the attendance of children who do not live in permanent settlements.

287. DAGAN, SHA'UL. **The Educational System in Judea and Samaria** (Ma'arekhet haḥinukh bi-Yehuda uv'Shomeron). In: Ma'alot, Vol. 8, Issue No. 1. September 1969. pp. 8 — 12.

In these two areas there are at present 848 elementary and intermediate, and 82 secondary schools. Of the former two, 95 are privately owned, 84 belong to the United Nations Work and Relief Agency, and the rest are government schools; of the latter, 26 are private and the remainder government schools. Of the present total of 5,817 teaching personnel, 3,388 are male teachers. All the schools are for one sex only. The discipline is very strict. There is also a strict system of examinations. If, for example, a pupil in a government intermediate school fails in one subject, he has to study an additional year in a private intermediate school and pass the next examinations before being permitted to enter a private or government secondary school. The great majority of the secondary schools are academic (and not vocational).

288. **50,000 Back to School in Sinai and the Gaza Strip.** In: The Jerusalem Post. 16 September 1969.

The educational institutions that existed under Egyptian rule and were then attended by 38,000 children, now have 50,000 pupils. As against this increase in the number of pupils, that of the teachers has decreased from 1,375 to 1,176 as a result of the departure of Egyptian teachers. In central Sinai 22 schools for Bedouins have been opened in addition to the 10 that existed previously. (There are on an average 50 pupils in each school.) The budget for education rose from IL 3.6 million in 1967 to IL 9 million this year (1969).

289. **A Midday Meal for Pupils in the Gaza Strip** (Aruḥat tzohorayim latalmidim baR'tzu'a). In: Lamerḥav. 26 August 1969.

The Ministry of Social Welfare will provide elementary school pupils in the Gaza Strip with a midday meal from the coming school year. This has hitherto been done by CARE, but only for the children of refugees. The new arrangement will also include those of nonrefugee needy parents, to a total number of some 55,000 children.

290. Gaza Pupils Lay Aside Stones; Sit for Matriculation Exams. In: The Jerusalem Post. 28 August 1969.

The examinations are being supervised by 900 monitors, who are being overseen by a team of 22 UNESCO supervisors, 18 of whom came specially from Jordan, Australia, Western Europe, South Africa, India, Brazil, and the United States. Of the 7,714 pupils registered for the examination, 3,311 are regular and the rest external students. Most of the latter passed the Israel matriculation examination last year and are taking the Egyptian examinations to obtain free places at Egyptian universities. Of the candidates, 4,302 are boys; 5,578 are being examined in the humanities; there are no candidates for medical schools. The questions were sent from Egypt to Paris, where they were cleared by Israel's UNESCO representative.

The Israeli Army

291. OPPENHEIMER, AHARON. **Elementary Education in the Israel Defense Force (An Account and an Estimate of Its Achievements)** (Haskalat y'sod b'tzahal (te'ur um'didat hesegim)). Tz'va Haganah L'Yisrael, K'tzin Ḥinukh Rashi, Anaf Haskalah. Hebrew University, Adult Education Centre, Jerusalem. 1969. 100 pp.

During the last three months of their military service, Israel Defense Force soldiers who have not completed their elementary education have to take a course designed to make up for this deficiency. When first introduced, the course was held at the beginning of the soldier's military service but proved unsuccessful because of the lack of motivation. However, when the soldier is concerned about his absorption into civilian life after military service, the motivation is high.
The first part of the survey gives a description of the structure and aims of the course, as well as an account of the pupil and of the teaching staff. The second part deals with the subjects studied and the methods of teaching them. After the description of the curriculum, the textbooks, and some of the instructional tasks, the subjects for study are given in detail: the history and rebirth of the Jewish people, the Bible, geography of Israel, the form of government in Israel, the improvement of language, arithmetic

and geometry, general geography, general history, and general science. There are also other activities (such as reading books and the daily newspaper). In the teaching of arithmetic an attempt was made to introduce the Gattegno method, but the results were not encouraging. Programmed instruction is to be continued in the teaching of geography because of the change in attitudes resulting from this method (such as overcoming the fear of learning something new). In the last part six tests are described, three of which were given at the beginning and three at the end of the course; in most instances notable progress was evident in the pupil's achievements. Finally, an account is given of a follow-up made among 57 graduates of the course a year after their demobilization from the army.

Juvenile Delinquency

292. AMIR, M. and D. M. MAX. **Juvenile Delinquents (Delinquent Behavior of Children under the Age of Criminal Liability — the Age of 9)** (Avaryanim katinim (hitnahagut avaryanit shel y'ladim mitaḥat l'gil ha'aḥarayut hap'lilit — gil 9)). Henrietta Szold Institute (Report No. 116, Publication No. 461), Jerusalem. June 1968.

The present report is the first of a three-stage research program aimed at gauging the extent of delinquency among juveniles (the two following ones are: a study of the causes of juvenile delinquency, and preventative measures among and the treatment of juvenile delinquents). For the purposes of the present investigation the files of 1,339 juveniles involved in 2,062 criminal incidents during 1965 were examined (some of the children having committed more than one offence during the year under review). The findings are presented in three chapters: demographic variables of the juvenile and his family; the offence and its variables; a multivariable analysis. Among those investigated four variables appeared with a high frequency: 1. Boys. 2. North African origin. 3. Inhabitants of development towns. 4. Offences against property. In the last chapter of the report its authors review the literature on the subject.

The Kibbutzim

293. KATZNELSON, BENNY. **On the Work of the Teacher as an Educator** (Al avodat hamoreh kim'ḥanekh). In: Tz'ror Laḥinukh Ham'shutaf, Vol. 7, Issue 5. February 1969. pp. 7 — 9.

In the name of "the sanctity of change," the image of the kibbutz teacher is increasingly losing its dogmatic character and is replaced by one that, in the writer's view, is excessively pragmatic. This change should be brought about consciously, with the teachers and members of the kibbutz attempting to

direct it. In his dogmatic capacity the secondary school kibbutz teacher was required to teach a group of subjects (humanistic or scientific). While the writer agrees with the tendency to specialized instruction, the broad cultural scope of the training of kibbutz teachers should not be abandoned. Another change that is evident is the teacher's surrender, due to psychological weariness, of his function as an educator. Within the structure of the kibbutz this can be prevented by releasing the teacher from teaching for several years and also by planning intensive advance study courses either in the school or in general frameworks.

294. MARCUS, JOSEPH, ALEXANDER THOMAS, and STELLA CHESS. **Behavioral Individuality in Kibbutz Children.** The Israel Annals of Psychiatry and Related Disciplines, Vol. 7, Issue 1. April 1969. pp. 43 — 54.

Literature on child development in the kibbutz has had a tendency to overlook the role of the child's individuality in the child-environment interaction, and has promoted certain stereotypes of the supposed "kibbutz child." The authors of this paper stress the variability and individuality existent among kibbutz children. This individuality is highlighted in the reported study of a kibbutz children's group ("kvutza"). This study made use of direct observation and behavioral interviews comparable with those used in the New York Longitudinal Study, and focused upon the individuality of temperament characteristics. The importance of individuality in the theory of child development and in child care is pointed out.*

295. NATAN, MICHAEL. **Sex Education in the Kibbutz as Seen by Pupils (Interim Report)** (Haḥinukh hamini bakibbutz b'enei ḥanikhav (Du'aḥ benayim)). In: Tz'ror Laḥinukh Ham'shutaf, Vol. 7, Issue 5. February 1969. pp. 31 — 34. Also appeared in: Alon Hamosadot Hahinukhiyim (Hakibbutz Ha'artzi), Vol. 67, July 1969. pp. 23 — 27.

Five hundred grade 12 pupils in two kibbutz movements (Kibbutz M'uḥad and Hashomer Hatza'ir) answered an anonymous questionnaire on the subject. Some of the findings were: 1. The teacher heads the list of those from whom they received sex education, followed by the doctor, books, and films. The social instructor is at the bottom of the list (of ten items). 2. The mother and the nurse were in this respect extremely important persons for girls but not for boys. 3. The most discussed subject (of seven) was "Symptoms of sexual adolescence," followed by "Sex relations at the age of adolescence." Last came "The connection between sexual desire and love." 4. Most of those dealing with the subject refrained from speaking about the question of sexual relations at a youthful age; those who spoke about it did not recommend full sexual relations. 5. Educators in the Hashomer Hatza'ir movement gave more guidance on the

* From the Israel Annals of Psychiatry and Related Disciplines (English Abstract).

subject than their counterparts in the Kibbutz M'uhad movement. The writer stresses that this information is not to be regarded as descriptive of the situation as it actually exists but as comprehended by the pupils.

296. **Children's Communities in Our Schools (Results of a Questionnaire)** (Hevrot hay'ladim b'vatei hasefer shelanu (Sikumei sh'elon)). In: Igeret Lam'han'khim, Issue 30. December 1968. pp. 12 – 15.

The questionnaire, consisting of 19 items, was sent to 50 kibbutzim. Among the results, which cover the answers of 36 of them, are the following: In 8 kibbutzim there is no children's community; in 28 there is work within the context of the class; within the framework of the community there are sports in 15 kibbutzim, a choir in 21, an orchestra in 9, a dramatic group in 4, and a chess circle in 11; in 23 places there are children's community group discussions; in 29 Sabbath and festival social gatherings are held under the auspices of the children's community as a whole (that is, of all the classes together); class instructors take part in the activities of the children's community in morning work in 29 kibbutzim, in group discussions in 25, and in social gatherings in 33; in 22 kibbutzim there is a children's farm as a source of the community's activity; an educator is in charge of the children's community in 20, and a young person in 8 kibbutzim.

297. GOLAN, YEHUDIT. **Talks with Adolescents** (Sihot im mitbag'rim). Hakibbutz ham'uhad. 1969. 185 pp.

The book describes an educational group that was organized for kibbutz secondary school pupils which discussed all the problems engaging the attention of adolescents. The principles governing the talks were complete frankness, criticism, refraining from sermonizing and from touching on pupils' personal matters (unless they themselves raised the subject). Through the pupil's maximum cooperation in preparing the talks, a knowledge of depth psychology, ethnology, social situations, and the principles of education was acquired. The talks abound in quotations from literature and youth diaries.

298. RABIN, A. I. **Some Sex Differences in the Attitudes of Kibbutz Adolescents.** In: The Israel Annals of Psychiatry and Related Disciplines, Vol. 6, Issue 1. September 1968. pp. 62 – 69.

Over 300 kibbutz-raised 17 and 18 year olds responded to an especially devised 40-item questionnaire and to the Maudsley Personality Inventory. The main purpose was to study sex differences in the attitudes of kibbutz adolescents. The results indicate the following:

1. Predominant majorities of both sexes are highly satisfied with kibbutz education and with the communal life in general.
2. Whenever there was dissatisfaction in some area, higher percentages of girls indicated discontent.
3. Foremost in the comparative discontent of the girls were the limitations in occupational scope for women in the kibbutz, the monotony of the unchangeable educational-social peer group living unit, and the concomitant limitations upon the relationships within the nuclear family.
4. As a group, the girls report themselves as more moody, more anxious, and emotionally sensitive and labile than the boys.
The discussion of the results yielded a few suggestions for possible reform in the educational structure of the kibbutz.*

299. **Education in the Technological Age** (Haḥinukh ba'idan hatekhnologi). In: Haḥinukh Ham'shutaf, Vol. 19, Issue 3. August 1969. pp. 1 — 31.

Five speakers discussed the subject during a kibbutz educators' study day. The feature common to all the speakers was the realization of the gap between the future needs of the kibbutz (for highly skilled physical and spiritual professionals) and its aim of preventing status gaps which might result from the different abilities and levels of interest, as well as between the social sciences on the one hand and the natural sciences and technology on the other. The following are some of the subjects debated: Can reliance be placed on psychometry in child guidance? If every child were given the opportunity of pursuing its studies according to its ability and interests, much larger schools than the present ones would be required, but what would become of places where there are no children? The representatives of the various streams described experiments made in institutes and movements to solve such problems as preindustrial education, prevocational education from grade 9 or 10, vocational education as given in the city, vocational education centers. The other articles in the volume deal with the same subject.

300. VARDI, DOV. **The Place of History in the Curriculum** (Al m'komah shel hahistoryah b'tokhnit halimudim). In: Alon Hamosadot Haḥinukhiyim, Issue 67. July 1969. pp. 16 — 23.

Kibbutz schools are quite independent as regards the curriculum and hence they have introduced the following changes as compared with the usual schools in Israel. 1) History is learnt in one cycle (grades 6 — 12) instead of two (grades 6 — 8, 9 — 12). 2) History is an inter-disciplinary core in secondary-school grades as well as a basis for an ideological education. The writer urges that these changes be reexamined to decide whether they are justified. To

* From the Israel Annals of Psychiatry and Related Disciplines (English Abstract).

give an example, he asks whether there is any value in teaching the subject "Greece" in grade 7 without reverting to it in higher grades. Other points raised by the writer are: a) the curriculum is still too consistently centered on Europe; b) pupils should be informed about various philosophies of history so as to prevent a stereotyped approach in historical thinking; furthermore, they should not regard the textbook as "sacred," and circles of history teachers should meet regularly to discuss the philosophy of history.

301. SHEMUEL, MENAHEM. **The "Kibbutz University" Will Maintain Four Streams** ("Ha'universitah hakibbutzit" t'kayem arba'ah maslulim). In: Ma'ariv. 17 November 1969. p. 16.

About 400 students have begun their studies in the Manasseh Regional College, which was accorded pedagogic recognition by the Tel Aviv University this year. Three years ago the institution commenced its activities as an adult post-secondary school with four streams for a) the B. A. degree; b) free auditors; c) technology; and d) preparation for external matriculation examinations. There is a difference of opinion between the institution and the Ministry of Education on its future character: the kibbutz movements, which established it, want it to be mainly a kibbutz educational institution, whereas the Ministry of Education makes its financial support dependent on the institution becoming a regional one, serving all rural and urban settlements in the neighborhood.

Military Boarding School

302. GALKIN, YISRAEL. **Education toward an Inner Discipline in a Pre-Military Framework** (Hahinukh l'mishma'at p'nimit b'misgeret t'rom tz'va'it). In: Ma'alot, Vol. 8, Issue 1. September 1969. pp. 15—17.

A fourteen year old boy who leaves home to enter a military secondary boarding school requires a transition period to adapt himself to his new environment. Since this adaptation is apt to be associated with difficulties and insubordination, the educational instructor's duty is to facilitate this transition. The writer suggests that, even though the framework is a military one, the instructor and the teachers should try to restrict punishment as much as possible and endeavor patiently to foster an inner discipline achieved by the adolescent's identification with the adults and with the spirit of the institute.

303. MINKOVITZ, AVRAHAM. **The Culturally Disadvantaged Pupil** (Hatalmid t'un hatipuah). School of Education of the Hebrew University and of the Ministry of Education and Culture, Jerusalem. 1969. 134 p.

Difficulties encountered by pupils in their studies are well known. They are one of the factors in the development of intelligence tests, but because of the rapid expansion of educational systems this problem has been aggravated. After giving a detailed historical account of the consciousness and development of the problem, the author describes the symptoms of the culturally disadvantaged pupil as revealed to the teacher (achievements, ability, motivation) and confirmed by studies. The second part of the book deals with its etiology in the following spheres: organic retardation, a background of poverty, lack of experience and language deficiency. The last part of the book (on problems of rehabilitation) opens with a discussion on the question "what is the measure of reversability of these shortcomings?, and concludes with an account and an evaluation of several methods of rehabilitation. Among these are enrichment programs, the treatment of parents, the curriculum and the training of teachers. In an appendix another author (Ze'ev Klein) endeavors to explain why the services of psychology and counseling have failed in rehabilitating the culturally disadvantaged pupil and what can be done to make their contributions more effective.

304. NINI, YEHUDAH. **Education — Cultural Integration or the "King's New Clothes?"** (Ḥinukh — mizug galuyot o bigdei hamelekh hahadashim?) In: P'taḥim, Vol. 3, Issue 8. April 1969. pp. 21 — 24.

The economic, social, and educational polarization in Israel has been thrust below the surface because of the security position, but just because of this, when conditions favor an eruption, this will occur with especial severity. In the writer's view, little has so far been done in the realm of education, and unsatisfactorily at that: in the Jewish communities in most Moslem countries Jewish tradition disintegrated under the pressure of a superficial pseudo-European culture. This process, far from being halted in Israel, has even been aggravated by the conflict among the various educational trends, by the ghettos," by the nonintegrated suburban schools, and by the "grouping" which makes it possible for integration to be thwarted in "mixed" schools and within the framework of which the good teachers are moved to higher levels. The proposed "streams" in the intermediate division are liable to broaden the gulf. The writer regrets that the best urban schools as well as those of the kibbutz movements are among the opponents of true integration.

305. FRY, HANNAH. **Handicapped Children in Normal Educational Institutions** (Y'ladim harigim b'misg'rot r'gilot). In: Hed Hahinukh, Vol. 44, Issue 7. 23 October 1969. p. 8.

The tendency to teach handicapped children within the framework of the usual educational institutions is growing in Israel. The writer describes what has been done in the past five years for deaf children. From one to four years of age they spend two days in a special kindergarten and two days in a normal one, on the assumption that a language can be acquired only in a regular social environment. From the age of four these children attend a normal kindergarten and after that a normal school. Their classes are generally small and, in addition to the regular teacher, there is also a professional team that has suitable training equipment at its disposal. It is hoped that in this way not only the deaf children (who will not become social welfare cases) but also the normal children will benefit by learning to help others in practice).

306. POSS, ALIZA. **The Leader in His Class (From the Diary of a Teacher in a School for Disturbed Children)** (Hamanhig b'khitato (Miyomanah shel morah b'vet sefer liy'ladim muf'raim)). In: Dapim liv'ayot Hinukhiyot V'sotzyaliyot, Issue 8. August 1968. pp. 31 — 38.

In the class, which consisted of twelve 10 — 13 year old boys, one boy was conspicuous for his leadership. The entire article is devoted to the description of his development in the course of one year, from being the leader of a gang of juvenile delinquents to becoming the leader of a studying class. One of the first entries in the diary describes how the boy's public act of masturbation was used as a starting point by the teacher in a lesson on the human body. This behavior ceased when the boy was able to show scholastic achievements instead. Not until the boy had begun to show an interest in his studies did the teacher send him from the classroom. Her line of action was to awaken the boy's confidence in her, for example by allowing him and his gang to sketch their hiding place during the lesson. The boy repaid the teacher by depositing with her the "secret" sketch and by not needing his imaginary "armor," being quite ready to appear sentimental or suffering from personal problems.

307. SHARAN (SINGER), SH'LOMO and YAEL. **The Psychology and Remediation of Learning Disabilities** (Likuyei l'midah v'tikunam). Sifriyat Hapoalim, Tel Aviv. 1969. 348 pp.

The work describes the disabilities in three areas: a) in the capacity for self-restraint; b) in the functions of comprehension, conceptualization, and language; c) in emotional and adaptive life. Remedial teaching endeavors to treat these disabilities and in many instances enables such children to return to normal classes.

Following their description of the disabilities, the authors suggest several basic principles (such as preventative and reactive disciplinary steps, stimulation reduction). The last chapter gives the fundamentals of remedial teaching in reading, writing, and arithmetic. The six middle chapters deal extensively with the ways of developing the capacities of movement, perception (visual, aural, and tactual), language, and conceptualization. While it is suggested that the exercises set out in these chapters be incorporated in remedial teaching lessons, many of them could also be included in the usual ones.

308. SALI, YEHUDIT. **A Survey of the Graduates of Youth Employment Projects** (Seker bog'rei miftanim (mifalei ta'asukah lano'ar)). Ministry of Social Welfare, Research Department, Jerusalem. March 1969.

The Youth Employment Projects are an original Israeli creation for the rehabilitation of young people who cannot be educated or work within the usual frameworks, At these projects, which are open from 8 a.m. to 4 p.m., the pupils (boys and girls aged 13 — 16) spend four hours working, two hours studying, and two at the club. All those accepted are educationally retarded and about a third of them are completely illiterate. Each pupil is paid for his work, for which purpose he himself keeps a work register (which also serves as a motive to learn writing). The survey covered 105 graduates (about half of them girls) who left Youth Employment Projects shortly before the recession (of 1966-67). Among its findings are: 1) A comparatively large number of the graduates had left or had been dismissed from their place of work because of quarrels with their employers. 2) Most of the graduates continued to work in the occupation in which they had been trained in the Youth Employment Project. 3) About 80% of the graduates had committed no criminal offences either before attending or after leaving the project. The rest of them had either before or after, or both before and after, committed such offences. 4) The length of the period between running away from the regular school and starting at the Youth Employment Project was found to be correlated with the rate of delinquency.

Vocational Education

309. PERLBERG, A., HANANI, H., AVIGAD, U., BENSHALOM, U., and KOHN, D. **Preparation of Teachers for Vocational-Technical Schools in Israel (Final Report. Contract No. OE-5-21-009*).** Technion — Israel Institute of Technology, Haifa. December 1968. 103 pp.

Changing the occupational profile of the Jewish people was regarded as an important role of the modern Jewish rebirth, but

* U. S. Department of Health, Education and Welfare.

it was only after 1948 that vocational-technical education gained significant momentum. Although great strides have been made in the reorganization of the relevant educational systems, it was recognized that the shortage of qualified teachers constitutes the main problem. At first the Technion offered its graduates a teacher's certificate in addition to the engineer's degree, but when the arrangement proved to be inadequate and the problem could not be solved, the Technion opened a special teachers' training department, whose graduates are awarded the degree of B. Sc. Ed. Since this, too, failed to solve the problem, the present exploratory investigation was undertaken in order to identify the problems and recommend research and activity programs. Opening with information on the background of Israel, the report surveys the training of teachers for vocational-technical education in Israel and in some selected countries, and concludes with eighteen recommendations.

ADMINISTRATION OF EDUCATIONAL SYSTEM

The Pupil

310. **The Absorption of Immigrant Children in Schools** (K'litat yaldei olim b'vatei hasefer) Circular of the Director-General, Ministry of Education and Culture, Jerusalem, 1969-70/1. 1 September 1969. pp. 10 — 12.

Generally an immigrant child is to be put in the grade compatible with its age, an arrangement that appears to be preferable to forming special classes. When an immigrant child joins a school, the principal is to arrange lessons in Hebrew and in at least one major subject for the newcomer. These lessons, which will be financed by the Ministry of Education, are to be given to groups of 8 — 10 pupils, but even if such groups cannot be organized, the lessons are to be given to individual children. Where a class which has received a large number of immigrant children is to be subdivided into two, the immigrant children are to be put in both of them.

311. EREZ, ESTHER. **Talented Children Requiring Special Attention** (Y'ladim m'ḥonanim t'unim tipuaḥ). In: Lamerḥav. 31 July 1969.

An organization for the advancement of the talented child, established in March of this year, took the initiative in starting a special course in computer science at the Technion, Israel Institute of Technology, Haifa, for twelve 9 — 15 year old children, whose IQ is particularly high. The subject was especially chosen since it falls outside the scope of elementary or secondary school studies and hence does not clash with what is taught at school. The organization was set up following a radio

talk which mentioned that these children constitute a "headache" for their teachers because of their high intellectual capacities. One of the pupils in whom the organization took an interest was a boy who completed secondary school at the age of 16.5 (as against the average age of 18) although his father had deserted the family (consisting of five more brothers, all younger than the boy himself).

312. MANTEL, BATYAH. **Preventive Treatment — Social Treatment among Elementary School Children in Tel Aviv during the 1967-68 School Year** (Hatipul hamone'a — hatipul hasotzyali biy'ladim b'vatei hasefer hay'sodiyim b'Tel Aviv bish'nat halimud 5728). In: Sa'ad, Vol. 13, Issue 4. July 1969. pp. 50 — 54.

A Preventive Treatment Service is attached to 65 of the 137 elementary schools in Tel Aviv, a limitation due to the lack of a budget and of personnel. In the other schools individual pupils are treated by the Service. In each school there are on an average 60 children being treated, 35 of whom receive intensive treatment. This also includes the treatment of their parents, which is made possible by the social worker's being attached not only to the school but also to the Social Welfare Office. In many schools there are interdisciplinary teams for treating problem children; in some instances they are set up on the initiative of the Service worker who is invariably an active member of the team. Some of the plans for the coming year include the preventive treatment of deaf children and of children suffering from cerebral palsy, the extension of the Service to middle class schools (by utilizing the services of volunteer mothers who receive some training) and the introduction of group preventive treatment. The report records with satisfaction that between June 1967 and June 1968 the rate of juvenile delinquency dropped in Tel Aviv whereas it rose in the country as a whole; the Service hopes that it, too, has had a share in this.

313. **Teacher for a Day** (Moreh l'yom ehad). In: Hayom. 3 June 1969.

In many schools pupils assume the role of the teacher for one day. According to reports this project is not successful everywhere (e. g., sometimes the teacher who becomes "a pupil for a day" cannot restrain himself from conducting the lesson from the pupil's seat.) A conversation with the headmistress of a secondary school revealed that she regards such a day, recently held at her school, as having many advantages: 1) Even the pupils who are not "teachers" change their attitude on that particular day so as to help toward their friends' success. 2) The teacher-turned-pupil sees in the bearing of the pupil-turned-teacher a caricature of himself, which enables him to correct any faulty bearing of his own. 3) Technical shortcomings in a class, discernible only from the pupils' viewpoint, are brought to

light. 4) Among those volunteering to teach, "stars" previously regarded as weak by teachers as well as pupils, may be discovered.

The Teacher

314. DEROR, YITZHAK. **The Vocal Problems of the Teacher and the Educator** (Al b'ayotav hakoliyot shel hamoreh v'ham'hanekh). In: Ma'alot, Vol. 7, Issue 3-4. June-July 1969. pp. 81 — 84.

Veteran and young teachers suffer in various degrees from hoarseness. In Israel there is as yet no recognition that this matter requires professional attention both in the training of teachers (in only two institutions are applicants for admission examined in this respect) and in government or public assistance for teachers suffering from such trouble. Believing that most of those who chose the teaching profession did not suffer from vocal problems before they became teachers, the writer describes a number of factors liable to cause such problems quite early in the teacher's professional career.

315. AVI-MIKHAL, YA'AKOV. **The Retirement of Teaching Staff** (P'rishat ov'dei hora'ah). In: Hed Hahinukh, Vol. 44, Issue 7. 23 October 1969. p. 9.

The time has come to apply the procedure that exists in the Israel Defense Force also to teachers retiring on pension. Both institutions (education and army) need fresh personnel; in both prolonged work leads to reduced capabilities. The Israel Defense Force has an arrangement whereby an officer can retire on pension at a young age and there is also a special body charged with helping him to become integrated in a new occupation. These two features should be introduced in the educational sphere.

The Principal

316. **A Principal's Administrative Duties at the End and the Beginning of a School Year** (Tafkidav hamishkiyim shel m'nahel bet hasefer b'siyum sh'nat halimudim uvif'tihatah). Circular of the Director-General, Ministry of Education and Culture, Jerusalem, 1969-70/1. 1 September 1969. pp. 15 — 17.

Thirty-three duties, set out for the end of the school year, deal with the maintenance of the school building, textbooks, and stationary, the library, furniture, and school equipment, transporting pupils, service personnel, cash, insurance of property, and security arrangements. For the beginning of the school year, twelve similar duties are given.

The Textbook

317. **The Writing or Editing of Textbooks by Those Occupying Positions in the Ministry of Education and Culture and in the Local Authorities' Departments of Education** (Ḥibur sifrei limud o arikhatam al y'dei nos'ei misṙot b'misrad haḥinukh v'hatarbut uv'maḥl'kot haḥinukh shel harashuyot ham'komiyot). Circular of the Director-General, Ministry of Education and Culture, Jerusalem, 1969-70/1. 1 September 1969. pp. 5—6.

Any person who occupies the position of principal and upward at the Ministry of Education or the education department of a local authority who wishes to write a textbook, has to receive prior permission from the Director-General of the Ministry of Education. Such permission is granted if the following conditions are fulfilled: 1) The applicant must set out in detail the innovations he proposes to introduce in his book. 2) The applicant must submit about a third of the estimated size of the book in manuscript form to show that the proposed innovations are indeed being incorporated. 3) In accordance with usual procedures, the entire manuscript has to be submitted to the Committee for Approving Textbooks. 4) The author is not permitted to publish a description of this position on the title page or in advertisements of the book. The pedagogic council of each school annually selects the textbooks from the general list recommended by the Ministry, and no book of the above-mentioned type is to be given any preference.

TEACHING OF VARIOUS SUBJECTS

Arithmetic

318. NUSSDORF-BLANK, MIRIAM. **A Method of Teaching Arithmetic and Geometry: B. The Number as Ratio** (Metodikah shel hora'at haḥeshbon v'hahandasah: B. Hamispar mib'ḥinat "hayaḥas"). Otzar Hamoreh, Tel Aviv. 1969. 192 pp.

The present volume is the second of a series of five (the first one: the number as a quantity and a series; subsequent volumes: teaching multiplication, division, fractions and geometry). A mathematical comprehension of our world is impossible without a perception of ratio, for even quantity (dealt with in the previous volume) is an example of the relation between the quantity measured and the unit. The present volume shows how the teacher can prepare the child to comprehend ratios by moving from the concrete to the abstract, as for example expressed in work in static and dynamic groups; the measurement of indiscrete materials; weight; pressure, density; movement, warmth, growth; scale.

Bible

319. **Suggested Curriculum for the Secondary School — Bible (Second, Revised Edition)** (Hatza'at tokhnit limudim l'vet hasefer hatikhon — T'nakh (Mahadurah sh'niyah, m'tukenet)). Ministry of Education and Culture, Pedagogic Secretariat for Post-Primary Education, Department for Secondary Education, Jerusalem. 1969. 30 pp.

While the introductions to the curricula (for State and State-Religious schools) contain no changes as compared to the first edition (August 1956), there are some in the selection of chapters from the various biblical books. The principal innovation in the present edition is five detailed examination units for each trend (State and State-Religious). Each year in the month of Adar (February/March) the Director-General's circular will state which examination unit will apply to that year. A further innovation (as compared to the earlier edition) is the curriculum for a school leaving examination for weak pupils who are unable to take the matriculation examination.

320. SCHECHTER, YOSEF. **We Lack a Ritual** (Hapulḥan ḥaser lanu). In: Hed Haḥinukh, Vol. 44, Issue 6. 16 October 1969. 11 pp.

The prophets often criticized ritual in the service of God as being devoid of inner content. We are accustomed to teach this criticism without realizing that our situation differs from that of the prophets, for in our days it is not a question of an empty ritual but rather of a lack of a true one. The teacher must assist the pupil in recognizing the authentic ritual, which answers subconscious needs. As against their criticism of ritual, the prophets called for justice and for a love of mercy. Since the former has now been institutionalized, we have to lay greater stress on the latter as a counterweight to excessive institutionalization.

History

321. SCHATZKER, ḤAYIM. **Didactic Problems in Teaching the Holocaust** (B'ayot didaktiyot b'hora'at hasho'ah). In: "Iyunei Ḥinukh" Series. Haḥevrah L'hinukh, Haifa. 1968. 24 pp.

The secondary school is uncertain whether to teach the holocaust or to commemorate it in ceremonies. The tendency is to be content with the latter, but the writer considers both to be essential, and accordingly suggests four aims in teaching the subject: a) instructional; b) educational — the attempt to grasp the "murderers'" psychological mechanisms so as to prevent similar manifestations in the future; c) social — the connection between these psychological mechanisms and totalitarian regimes; d) Jewish-national — identification with the nation's fate as a

result of a comprehensive knowledge of the subject. After enumerating six difficulties (such as the psychological problems of the teacher and the pupil), the author suggests that the subject be taught from the end of World War I. This combination is justified on practical grounds as likely to prevent pupils from regarding the holocaust as a "catastrophe of nature." The work concludes with a discussion of instructional media.

Language

322. RADDAY, YEHUDAH. **In What Are We Being Pedantic in Grammar?** (Bameh m'dakd'kin). In: Ma'alot, Vol. 8, Issue 2. October 1969. pp. 19 — 21.

Those who drew up the new language curriculum have not, in the writer's opinion, included changes that have become necessary with the progress of time. 1) 65% of the lessons are devoted to vocalization, despite the fact that it has in effect disappeared from the language, nor does a knowledge of it help to correct the pupil's pronunciation. 2) In the chapter on the verb, too much attention is paid to rare forms and, in that on the noun, to forms in which no Hebrew-speaking child makes a mistake. 3) In syntax, the stress is in future to be laid on sentence analysis, although a) such analysis does not teach the pupil how to construct a simple sentence properly; b) the syntactical terms are derived from Latin and are not suitable for Hebrew; c) there is no purpose in the syntactical analysis of one's mother tongue.

323. RING, Y. **A Proposed New Hebrew Language Curriculum — Reflections and Comments** (Hatza'at tokhnit limudim hadashah balashon halvrit — iyunim v'he'arot). In: Ma'alot, Vol. 7, Issue 3-4. June-July 1969. pp. 16 — 23.

Many concepts in the new linguistic theory are likely to deepen an understanding of Hebrew syntax and, as illustrated by the writer, can also be used in the secondary school. The new curriculum for teaching the Hebrew language in secondary school is worded in general terms which apply equally to the old and the new linguistic theories. But the suggestion that "the analysis is to be made according to logical principles and the science of language" seems to the writer to refer to the new theories, and in carrying this out the teacher is liable to encounter difficulties because of a) a lack of suitable textbooks and b) the matriculation examinations are "tailored" according to the old curriculum.

324. **The Hebrew Language (Proposed Curriculum in the Secondary School)** (Lashon Ivrit (hatza'at tokhnit limudim b'vet hasefer hatikhon)). Ministry of Education and Culture, Pedagogic Secretariat for Post-Primary Education, Depa.rtment for Secondary Education. March 1969. 57 pp.

September 1956 saw the appearance of the first edition of a curriculum for all secondary school subjects, in which language and literature were given as a single subject with the emphasis that the two were not to be separated. Matters pertaining to language were mentioned, for example, among the aims of teaching literature: developing the pupil's ability to express himself, a mastery of the rules governing the language. In that edition the section dealing with the language itself did not include the contents to be imparted, but dealt in detail with the above aims and with the methods of instruction.

The curriculum reviewed here is the first attempt to embody these contents in writing, while stressing that a separate curriculum is to be devoted to the development of the pupil's ability to express himself. The aims defined for this subject are a passive and active mastery of normal literary language and a general knowledge which has no practical bearing. The curriculum is set out in eight chapters, which include syntax, the verb, the noun, and concepts in the history of the language. Among fifteen appendices there are: a list of the most common noun patterns, three suggestions of the method to be used in teaching these patterns, two proposals of the manner in which the material is to be divided during the four years of secondary schooling.

(For comments on the curriculum, see Abstracts No. 257 and No. 258.)

325. STERN, ḤAVAH. **On My Experience in Teaching Written Expression** (Minisyoni b'hora'at hahaba'ah bikh'tav). In: Hed Hahinukh, Vol. 44, Issue 8. 30 October 1969. p. 9.

After years of poor results in teaching written expression, it occurred to the writer to apply to this subject, too, the principle of revision by having the children write variations on one subject. For example, the subject "The recess" was followed by "A free lesson" and "A lesson outside the classroom;" "A bus queue" by "A cinema queue." This enabled the children to apply the teacher's comments and suggestions on the previous composition, and a considerable improvement took place from week to week. The children also joined in suggesting variations on a subject.

326. STAAL, AVRAHAM. **The Use of Material from Oriental Sources in Children's Readers** (Hashimush b'ḥomer mim'korot mizraḥiyim bamikra'ot liy'ladim). In: Haḥinukh, Vol. 42, Issue 1. September 1969. pp. 22—28.

For years it has been contended that the usual readers comprise mainly material from East European Jewish literature, which is strange to children of oriental communities. To test this

contention, two stories were prepared, each containing significant characterizations of one of the communities (names, food, etc.). When two parallel grade 7 children of North African origin were asked to say which one they preferred, no material difference was found to exist between the two stories, a finding reinforced by several additional tests described in the article. Another finding was that children of oriental communities were not conscious of belonging to a homogeneous group of oriental communities but rather to the much more restricted sphere of a family, city, or country of origin. From the educational conclusions it emerges that if it is desired that communal literature serve as a source of reinforcing identification, the teacher has to emphasize specifically that the work studied is a communal one. The writer also shows that the oriental child is apt to find a medieval text written by one of its own community difficult, since that literature is distinguished by scientific thinking, whereas the East European folk tales are closer to the magical thinking of oriental communities.

Literature

327. HAGORNI-GREEN, AVRAHAM. **Guidelines for Teaching Modern Poetry** (Kavim l'hora'at hashirah hahadashah). In: Haḥinukh, Vol. 42, Issue 1. September 1969. pp. 40 — 52.

Modern poetry is likely to attract young pupils if they receive help in overcoming the obstacles confronting the inexperienced reader. The teacher should encourage the expression, through the use of precise literary terms, of individual impressions of poems without striving for uniformity. In a number of examples the writer suggests various ways of teaching poetry, such as creating interest through actualization, developing the ability to distinguish between pathetic and restrained writing, using reference books, elucidating obscurities by comparing poems, and finding the connection between a poem's structure and its contents.

328. SCHWARTZ, YOSEF. **Illustrations in Children's Books and Their Educational Functions** (M'hemanuto shel hatziyur b'sifrei y'ladim l'tifkudav hahinukhiyim shel haḥomer). In: Hahinukh, Vol. 41, Issue 5. June 1969. pp. 427 — 442.

Generally no one dictates to an artist how he is to execute his work. Nevertheless the illustrator of children's books has to take into account the fact that he plays a role in the children's development, since illustrations are one of the earliest opportunities whereby the child comes into contact with abstractions and symbolism. Hence there is every justification for laying down criteria for the reliability of these illustrations. The article gives several such criteria, on the basis of which many illustrations are examined. Among the criteria are

insistence on an establisehd form of the objects in a series, the extent of abstraction, and a static approach as against a dynamic one.

329. HAGORNI-GREEN, AVRAHAM. **How Shall We Interest Youth in Poetry?** (Ketzad n'karev et hano'ar el hashirah?). In: Hed Hahinukh, Vol. 44, Issue 8. 30 October 1969. p. 8.

For many years teachers, following the syllabus, have taught poems written at the very latest in the thirties and seldom of interest to the pupils. The Ministry of Education insisted that teachers include the latest works in the secondary school. This led to something of a crisis among many teachers, who were thus compelled to contend with material unknown to them. In the elementary school no change took place, which became evident as pupils, who had completed their elementary education, entered secondary school. Only recently have advanced study courses been introduced for elementary school teachers. At first there was a tendency on their part to demand practical instructions of lecturers ("How is one to teach?"), but contending with the work in itself became a personal spiritual experience for the teachers.

Mathematics

330a. SHAMIR, D. **Reflections on the Mathematics Curriculum in Secondary Schools** (Hirhurim al tokhniyot halimudim bamatematikah b'vatei hasefer hatikhoniyim). In: Ma'alot, Vol. 7, Issue 2. March-April 1969. pp. 46—51.

In recent years an experiment in Israel in the new mathematics curriculum has been conducted in Israel; that on educational television also differs from the usual one. With regard to these the writer contends that a) the "experiment" covers a large number of schools and hence appears to him as "smuggling in" a new curriculum without giving the teachers an opportunity of discussing it; b) these curricula suffer from an excessive emphasis on the abstract, much beyond the pupils' capacity; c) there is much play with new terms which are not essentially different from the old ones. The article concludes with a discussion on the mathematics curriculum for the various streams in schools, and on the ways of laying them down.

330b. KOLBER, A. **Experiment in Teaching Mathematics** (Nisui b'hora'at hamatematikah). In: Ma'alot, Vol. 7, Issue 2. March-April 1969. pp. 51 — 52.

As a teacher associated with the experiment, the writer replies to the criticism in the previous abstract. To a): the teachers taking

part in the experiment have a greater say in laying down the curriculum than have teachers in respect of the usual curriculum. To b): the abstract concepts arise from the lessons themselves and are, moreover, grasped. Teachers tend to minimize the pupils' capacity to absorb abstract concepts. To c): the change of terms is no mere play but the substitution of the current contents for others that deepen the pupil's mathematical thinking.

IN THE DIASPORA

331. SCHATZKER, HAYIM. **The Jewish Youth Movement in Germany between 1900 — 1933** (T'nu'at hano'ar haY'hudit b'Germanyah ben hashanim 1900 — 1933). Doctoral Thesis at the Hebrew University, Jerusalem. February 1969. 323 pp.

The work begins with an account of the general characteristics of the youth movement in Germany (such as "self-responsibility," "an inner rejection of society"); based on this the emergence of the Jewish youth movement in Germany is explained as the result of the conflict between youth's Judaism and Germanism and its quest for its own identity. The work further describes what was common and what specific to five such movements from the beginning of the century till World War I, and from then till the rise of Hitler in 1933. A special chapter deals with the influence of World War I on this youth, an influence that manifested itself in an enthusiastic enlistment in the army on the one hand, and on the other in a Jewish renaissance.

SPECIAL SECTION
on
The Teaching of English in Israel
(1931 – 1968)

INTRODUCTION

Of the modern Hebrew schools established in Eretz Israel in the days of Turkish rule, some taught no foreign language, others either German or French. With the British conquest of Eretz Israel in 1917 — 18 English was introduced into elementary and secondary schools, a situation that obtains also in the State of Israel.

The abstracts assembled here are divided according to these two periods, the one covered by British rule, the other under the State of Israel, and comprise seven and four items respectively on Principles and Problems, and one and nine items respectively on Teaching Methods and Techniques. This disparity between the two periods apparently mirrors prevailing conditions: under the British the difficulties were mainly the concern of the educationists, whereas in the State of Israel they have also affected teachers, and hence the increased publications devoted to methods and techniques. This situation in the State of Israel is due, it seems, to at least two reasons: a) the heterogeneity of both pupils and teachers; b) the transition from the translation method, prevalent under the British regime, to the direct one. The teachers' solicitude about these difficulties is also to be found in the additional sections in the present collection on Administrative Problems, Experiments and Research, Problems in the Kibbutz, and Textbooks and Professional Journals.

I. THE PRE-STATE PERIOD

A. Problems and Principles

332. KALONYMUS. **Our Relationship to English** (Al hayaḥas el ha'anglit). In: Hed Haḥinukh, Vol. 5. 1931. pp. 131—132.

English is accepted with considerable pleasure by Hebrew elementary school children, for whom it is a window to the outside world; learning the language is a criterion for distinguishing between pupils of the lower and higher grades. In contrast to this positive attitude, the general teachers and principals have reservations about the subject for at least two reasons. 1) For most of these teachers, nurtured in a European language, a mastery of Hebrew was the ideal. Hence they are opposed to Hebrew being "supplanted" among their pupils. 2) For many years the Alliance Israelite Universelle schools in Eretz Israel and in various Moslem countries taught all subjects in French and their pupils grew up to be culturally rootless Levantine types. As against this, the writer contends that there were also Hebrew schools in Eretz Israel whose language of instruction was German and in which Levantinism did not take root. This difference was due to the teachers' attitude to the foreign language. The writer urges that reliance be placed on the English teachers' loyalty to Jewish culture (as a matter of fact, Hebrew was the only official language at their conference) and that the subject be given a status equal at least to that of arithmetic.

333. Y. A. (An English Teacher). **Observations on the Teaching of English in the Hebrew School** (He'arot l'limud ha'Anglit b'vet hasefer ha'Ivri). In: Hed Haḥinukh, Vol. 11, Issue 10/11. 1937. p. 209.

The difficulties which the Hebrew child encounters in learning English are: 1) Hebrew is written with consonants but without vowels and the pupil does the same when writing English; 2) Hebrew is read from right to left and the child who begins to learn the language sometimes does this also with English; 3) Hebrew makes no distinction between capital and small letters; 4) Hebrew does not employ auxiliary verbs. The writer criticizes the usual textbooks: a) the beginners' book is intended only for boys and male teachers. Difficulties arise if the teacher is a woman and the pupil a girl; b) the advanced books contain interesting children's stories, but since it is impossible to teach a story in one lesson, the children lose interest in it; c) the books contain hardly any children's songs.

334. ENOCH, H. **Some of the Problems of Teaching English in Our School** (Mib'ayot hasafah ha-Anglit b'vet sifrenu). In: Haḥinukh. 1941. pp. 59—65.

There is some indifference to the subject among teachers and educationists: a) because of the political conflict with Britain; b) because the first teachers were generally unqualified, and their sole advantage was that they came from an English-speaking country; c) because of the fear of the anglicization of our culture — a fear which, in the writer's view, is unfounded since the British government has never tried to force English culture on us (or anyone else). This indifference must come to an end, since four lessons a week are devoted to the subject for four years of elementary school, with insignificant results. The pupil who does not proceed to secondary school derives no benefit from these lessons, and the reason for this failure is, in the writer's opinion, that too large an aim is set for the subject. The attempt to impart to the child an active mastery of English (writing and speaking) must be wholly given up, and hence speaking, pronunciation, grammar, and writing must no longer be taught. On the other hand, the reading of English is invaluable not only to the adult (who needs it for literature associated with his profession) but also to the child who also needs "professional" literature, such as of the "Do it Yourself" type, because the small Hebrew reading public will never make it possible to offer the child a rich "professional" literature in Hebrew.

335. ROTH, H.Y.* **On the Desired Direction of English Studies** (Al hakivun haratzui shel limudei ha'Anglit). In: Moznayim, Vol. 16. 1943. pp. 144—149.

The lecture was given during World War II, when the Jewish community was involved alike in the struggle against Hitler and in a latent conflict with the restrictive policy pursued by the British government against the Jewish people in Eretz Israel. The lecturer, at that time the rector of the Hebrew University in Jerusalem, maintained that it was essential to teach the Jewish children in the country one European language (it was impossible to teach them two foreign languages) for the following reasons: 1) Although Hebrew was the vernacular of the Jews in Eretz Israel, they also needed the Latin characters. 2) For the professional a European language opens a window to an extensive professional literature. 3) The individual's leisure time is nowadays not restricted within the limits of Hebrew only (perhaps even the opposite is true). The justification for choosing English (and not another European language) is that a) in the present century the centers of the Jewish people are in the process of moving from the continent of Europe to Anglo-Saxon countries; b) the crisis in relations between

* [Also known as Professor Leon Roth.]

the Jewish people in Eretz Israel and the British government is due to the fact that our leaders have absorbed the culture of Central and Eastern Europe, which prevents proper communication between the two sides. In the light of the formulated aims, the lecturer contends that classic English literature should not be taught, as this cannot achieve the desired objectives and is a waste of much time and effort. He suggests that the Bible in English be taught instead as one of the main textbooks.

336. USHPIZ, Y. **Between Us and Professor Roth** (Benenu l'ven professor Roth). In: Hed Haḥinukh, Vol. 18, Issue 8—10. April—June 1944. pp. 6—13.

The writer, while agreeing with most of what is contained in the preceding abstract, objects to the contention that the lack of communication between the Jews of Eretz Israel and Britain is due to the fact that the country's Jewish leaders have not absorbed English culture. The proofs he offers are: a) between the Anglo-Saxon and the Arab countries there is, at the time of writing, proper communication even though the former have not imbibed Arab culture; b) there is a lack of communication [then!] between England and India, although the latter's leaders have absorbed English culture. Without opposing Professor Roth's pragmatic approach, the writer declares that there is no assurance that absorbing English culture will lead only to cross-fertilization and not to assimilation.

337. ROTH, ḤAYIM YEHUDAH. **Teaching English in the Hebrew School** (Letter to the Editor) (Al limud ha'Anglit b'vet hasefer ha'ivri (mikhtav lama'arekhet). In: Hed Haḥinukh, Vol. 19, Issue 1—2. 1944. pp. 47—48.

In reply to the preceding article, the writer declares that for him the problem of political communication between the Jews of Eretz Israel and the English is of secondary importance. The central issue is that at no time has Jewish culture, either when religious or even more when secular, been circumscribed. The choice of English as a source of fertilization is, in point of fact, due to historical processes, and the writer holds — contrary to his critic — that the present status of Hebrew is not so inferior as to give rise to misgivings that the teaching of English will lead to complete assimilation with Anglo-Saxon culture.

338. ARONSTEIN, REFAEL P. **The English Language and Culture in Our Schools** (Liv'ayat halashon v'hatarbut ha'Anglit b'vatei sifrenu). In: Hed Hahinukh, Vol. 20, Issue 6—7. 1946. pp. 18—23.

The teaching of English in our schools is not designed to facilitate the career of anyone wishing to be a government official, but it

should, in the writer's view, link the language with its culture, its bearers, and the people (speaking it).* To this end it is not essential to teach Shakespeare in the schools (not even in secondary school) because of the lengthy time required by the Hebrew pupil to learn Shakespeare in the original. (There are, in any event, good translations in Hebrew.) The writer suggests that instead works be selected from which Jewish youth can learn something of English history and the type of education given in England ("fair play").

B. Techniques

339. KLOPFISH, YEHOSHUA. **The Method of Teaching English in the Higher Grades in Elementary Schools** (L'shitat hora'at ha'Anglit bakitot hag'vohot b'vatei hasefer ha'amamiyim). In: Hed Haḥinukh, Vol. 11, Issue 1—3. 1944. pp. 36—37.

At the time the article was written (under British rule) the children in Eretz Israel used readers in conjunction with companion books. In the latter the pupil found all the new words that were to be memorized as well as short questions based on the stories he had read in the reader, the answers to which called for the use of the words learnt. The writer criticizes this method, since a) the vocabulary in the books does not include the words mostly commonly employed in conversation; b) answering the questions does not demand much effort of the pupil and hence, in the writer's view, the words are not properly absorbed. As a substitute for this method, the writer suggests that the child be asked to give a free summary of the text, first orally and then in writing. Such a summary demands of the child an effort alike in comprehending what has been read and in expressing it, thereby ensuring that the lesson has been properly learnt.

II. THE STATE PERIOD

A. Problems and Principles

340. RON, ASHER. **The Philological Approach in Teaching English** (Hagishah habalshanit b'hora'at ha'Anglit). In: Hed Haḥinukh, Vol. 30, Issue 28—29. 1956. pp. 11—12.

Among the difficulties that account for the scant achievements in the subject, the writer mentions: the memory of British rule, the

* The conflict between the Jews of Eretz Israel and England is no reason for failing to recognize the greatness of the English soul and democracy. Nor should an attempt be made to gloss over their deficiencies.

anti-assimilatory education, and the absence of a linguistic background common to Hebrew and English. Learning the language becomes mechanical memorizing of hundreds of words. The writer suggests that instead of this the Latin roots commonly found in English be taught and that much more attention be devoted to the role of the prefixes (such as "sub-"). Illustrating his suggestions with examples, he holds that by this method the pupil's philological sense is developed, making it easier for him to comprehend and remember the international words that are found in Hebrew too.

341. MORRIS, YITZḤAK. **Teaching the English Language** (L'shon Anglit, hora'atah). In: Encyclopaedia of Education, Ministry of Education and Culture and the Bialik Institute, Jerusalem, Vol. 2. 1959. pp. 536—558.

The article begins by distinguishing between simply studying a language and studying a second language (after one's mother tongue), and then goes on to describe English as a subject of instruction. Here many comparisons are made with Hebrew, such as the tendency to use separate words instead of inflecting nouns and verbs. As regards the subject matter to be studied, the author deals with vocabulary and the teaching of grammar (formal or functional). A special section is devoted to teaching skills: talking, reading, and writing. The final sections deal with a division of the subject matter to be studied into three stages (grades 6—8 in the elementary, 9—10 and 11—12 in the secondary, school), and with the dependence of the results on the standard of the pupils, the teachers, and the school.

342. RON, AVRAHAM. **The Teaching of English in the Elementary School** (Hora'at ha'Anglit b'vet hasefer hay'sodi). In: Haḥinukh, Vol. 31, Issue 1. 1959. pp. 28—32.

The writer suggests that the teaching of English should be completely abolished in elementary schools. His reasons are: According to statistics published at the time of writing less than 50% of those completing elementary school continue with a secondary school education. Of those who complete their elementary school education, the great majority makes no active or passive use of English. Since the Hebrew alphabet is entirely different from the Latin one, the writer suggests that a limited time be devoted to teaching the latter for practical purposes only, such as reading commercial labels. As an alternative, he suggests that only the passive use of English be taught and that no time be wasted, as at present, in improving the pupil's pronunciation and ability to express himself.

343. MENDILOV, ADAM AVRAHAM. **English Literature in Secondary Education** (Hasifrut ha'Anglit baḥinukh hatikhon). In: Halakhah Uma'aseh Baḥinukh Hatikhon (Theory and Practice in Secondary Education), edited by Meir Shapira. The Secondary School Attached to the Hebrew University, Jerusalem. 1962. pp. 90—95.

Foreign literature should be taught in its original language and not in a mother-tongue translation only, since: a) the number of works translated is always less than that of original work; b) a translation can never equal the original; c) the teaching of any literature (also in the mother tongue) helps in the young person's growth. From this viewpoint, literature in a foreign language has the advantage that the reader is remote from the contents of the literature, so that he is able to judge the aesthetic patterns of the work with greater objectivity. Success in this sphere furnishes the pupil with delicate tools of discernment also in evaluating his mother-tongue literature. A necessary condition for this success is a sufficient mastery of the foreign language, so that the texts studied are not below the pupil's mental level. In this way there can be an interaction between his progress in the foreign language and that of studying its literature.

B. Methods and Techniques

344. BAMBERGER, Y. D. **Specimens for Teaching the Writing of English** (Dugma'ot l'hora'at hak'tav ha'Angli). In: Baḥinukh Uvatarbut, Issue 7. December 1956. pp. 15—16.

Some English teachers in Eretz Israel are from Anglo-Saxon countries and they may teach the style of writing usual in their country of origin. However, if another teacher, used to a different style, receives the class after a year, he may not "fight" against the habits acquired by children. The writer gives specimens of three styles for teachers who are not of Anglo-Saxon origin: English, American, and print-script, and such teachers must adopt one of the three for themselves. The specimens are presented to teachers as suggestions and, on the basis of criticisms, placards will be prepared for displaying on classroom walls.

345. LEVINTON, ḤEMDAH. **Independent Work in Learning English** (Ha'avodah ha'atzmit b'limud ha'Anglit). In: Urim, Tel Aviv, Vol. 14. 1957. pp. 113—117.

Whereas in many subjects our teachers often give pupils independent work to do in class and at home, this is not the case with English. Children are accustomed to the teacher

telling them the meaning of all new words before each passage, and without such preparation they do not even begin to read it. This must be changed. The children should be taught that it is possible to guess the meaning of a word from the context. Maintaining that independent work can be introduced as early as in the first year of learning English, the writer gives examples of various independent work techniques, such as free drawing after reading an English story, using a dictionary, etc.

346. MARSHAK-REGBERG, RUḤAMA. English as a Second Language. Otzar Hamoreh, Tel Aviv. 1958. 128 pp.

Based on the author's experience in teaching and teacher training, the work begins with a discussion of the fundamentals of the direct method as compared with that of translation. The author maintains that the method recommended by her prevents the creation of an attitude antagonistic to the subject. Of the language skills it stresses first conversation as a means to interest every pupil (even the slow learner) and to ensure success. A detailed account is given of the application of the method to writing, reading, and word mastery, functional grammar and lesson structure, remedial teaching, retarded classes, and discipline. Appendices contain reading and writing games, proverbs, songs, and poems.

347. POLTURAK, ḤAYAH and LEVINTON, ḤEMDAH. **Teaching English in the Elementary School** (Hora'at ha'anglit b'vet hasefer hay'sodi). In: Urim, Tel Aviv. 1959.

Having enumerated the seven methods of teaching a foreign language (ranging from the translation and grammar to the eclectic method, which is that of the special teacher), the authors recommend the oral approach. After a discussion on the structure of the lesson, the subsequent chapters include suggestions for teaching pronunciation, grammar, reading, and writing. A special chapter is devoted to the pre-reading stage and yet another to reading games. Games are also suggested for teaching other skills in the subject. Further chapters deal with the teaching of singing, with audio-visual aids, and with tests.

348. LINKER, ARNOLD. **The Pupil's Mother Tongue and Its Role in the Direct Method of Teaching English in Secondary Schools** (S'fat ha'em shel hatalmid v'tafkidah bashitah hay'shirah l'hora'at hasafah ha'Anglit b'vatei hasefer hatikhoniyim). In: Haḥinukh, Vol. 34. 1962. pp. 279—283.

In the direct method the teacher tries not to use the children's mother tongue but only the foreign language that is being taught

(in the present case, English). However, the teacher must not forget that the children's mother tongue is dominant in their consciousness; he must also take account of the differences between the languages, the cause of most of the pupils' mistakes. The differences between Hebrew and English are to be found: 1) In phonetics — Hebrew makes no distinction between, for example, a long and a short vowel, which is however important in English ("it" and "eat"). 2) In morphology — Hebrew does not know the perfect tenses. 3) In vocabulary — thought must be given on how to ensure that the children's active is more than their passive vocabulary; nor, for example, must a verb be taught without the prepositions governing it, since in this there are many differences between the two languages. 4) In phraseology — although it is difficult to teach an idiom divorced from its context, the writer recommends (on the basis of his own experience) that an entire lesson (out of five a week) be devoted to the subject.

349. BAMBERGER, Y. D. **Teaching English in the Elementary School** (Al hora'at ha'Anglit b'vet hasefer hay'sodi). In: Hed Hahinukh, Vol. 36, Issue 45. June 21, 1962. pp. 3—5.

In recent years the direct method, based on the oral approach, has been adopted in Eretz Israel. The aim is that children are to acquire, in the course of three years, an active vocabulary of some 1,200 words despite three difficulties: 1) The language and letters are entirely foreign to most children. 2) There is a wide disparity in the children's aptitude, but it has nevertheless been decided that all children without exception are to learn English in order to preclude a feeling of inferiority in those children who are not taking a subject that their classmates are learning. 3) There is a considerable difference between teachers (some born in Eretz Israel, some in English-speaking countries and some elsewhere). A great deal of instruction is given by supervisors and in advanced study courses in order to achieve uniformity; in a few seminaries special departments have been opened for training English teachers.

350. OREN-LIVINGSTONE, ABBA. **The Problem of Teaching English** (B'ayat limud ha'Anglit). In: Hed Haḥinukh, Vol. 27, Issue 16. November 29, 1962. pp. 7—10.

Summarizing his 35 years' experience of teaching in Israel, the writer makes several points: 1) Account has to be taken of the fact that the teaching is done in overcrowded classrooms (generally of 40 and more children), which are heterogeneous as regards the pupils' abilities; that no reliance can be placed on the efficacy of homework in many families. 2) The aim of teaching

should be to inculcate an ability to express oneself, since the pleasure derived from this can act as a stimulus to learn. 3) In order to create motivation (and prevent frustration) no more than seven new words should be included in a lesson; if a new pattern is taught, no new words are to be given. This principle had been disregarded in two textbooks that were examined. 4) Teaching patterns is preferable to enlarging the children's vocabulary, since the ability to express oneself can be better achieved with the help of patterns.

351. MERON, NOGAH. **Teaching English by Dramatization** (Limud Anglit b'derekh hahamḥazah). In: Hed Haḥinukh, Vol. 39, Issue 44. June 24, 1965. pp. 11—12.

For some five years a large number of schools in the Tel Aviv region have experimented with dramatizing the textbooks either in stories or in exercises. The dramatized text is learnt by the whole class, and on a specific date a regional gathering takes place, during which each class is represented by some of its pupils who perform the dramatized version for their fellow-pupils. Some of these classes then present the same version at a district gathering. This method has proved successful in creating interest also among culturally disadvantaged pupils and has led to considerable results, since it increases motivation and provides an opportunity for overlearning.

352. RAZ, ḤANA. **Dramatic Dialogues. Teachers' Handbook.** Otzar Hamoreh, Tel Aviv. 1968. 91 pp.

Dramatic dialogues are intended for all children (including slow learners) and for all teachers, providing as they do an opportunity for contextualized drill, while at the same time promoting fluency and self-expression. After an account of the theoretical background of the dialogue from the viewpoint of psychologist and the linguist, practical advice is given, and sixteen dialogues are set out in detail. Each dialogue is presented in five sections: a) the dialogue itself (in two stages — elementary and intermediate); b) ways of acting the dialogue; c) suggested modifications; d) suggested improvisations for advanced pupils; e) remarks.

C. Administrative Problems

353. BENARY, M. **Teaching English in the Elementary School** (Al limud ha'Anglit b'vet hasefer ha'amami). In: Hed Haḥinukh, Vol. 23, Issue 12. April 7, 1949. p. 2.

For thirty years (ever since the British conquered Eretz Israel) we have been teaching English in the Jewish elementary school

with extremely meager results. The British have not demanded it, nor have the Arabs ever taught English in their schools. We have done so because of the ugly (!) habit we brought with us from the East European Diaspora: there a European language was the sole key to learning general culture and the sciences. We already have a rich literature in the sciences in Eretz Israel and the pupil who completes his elementary school education does not need English. The writer also argues against the contention that the artisan requires professional literature which is unavailable in Hebrew. If the artisan (the pupil who completes his elementary school education) is taught English, there will be no development of a Hebrew professional literature.

354. POLTURAK, ḤAYAH. **Teaching English in Intensified Study Classes** (Hora'at ha'Anglit bakitot l'limud mugbar). In: Hed Hahinukh, Vol. 33, Issue 13. November 27, 1958. pp. 6—7.

The conditions under which English is taught in the State of Israel are less favorable than under British rule. Then it was taught in grades 5—8 and for 4—5 hours a week; now it is taught in grades 6—8 and for 3 hours a week; then the school population was more homogeneous. Nevertheless, the teacher is required to achieve the same results, a demand that is clearly unattainable. The Ministry of Education has therefore decided to introduce the grouping system in the teaching of English (also of arithmetic, general science, and Hebrew), according to which grades 7—8 are divided into groups, in keeping with the pupils' abilities. The present curriculum can be covered at the higher level (intensified study), while at the lower level (normal study) parts of the curriculum, such as the passive voice, will have to be omitted.

355. LANDAU, YA'AKOV M. **Choosing a Foreign Language in the State of Israel** (B'ḥirat lashon zarah bim'dinat Yisrael). In: Encyclopaedia of Education, Ministry of Education and Culture and the Bialik Institute, Jerusalem, Vol. 2, 1959. pp. 573—574.

Under British rule, English was the language of the regime. As a reaction to this, the first months following the establishment of the State of Israel were marked by a tendency to replace English with French, but nothing came of this, and today, too, English is the only foreign language taught in elementary schools, except for the schools maintained by the Alliance Israelite Universelle which are permitted to teach French instead. In secondary school the pupils may choose a second foreign language in addition to English.

356. TZURIYAH, ḤAYIM. **Reflections on the Teaching of English in Small Schools in Places Populated by New Immigrants** (Hirhurim al hora'at

ha'Anglit b'vatei hasefer hak'tanim sheb'rikuzei ha'aliyah haḥadashah). In: Bis'deh Hemed, Vol. 6. 1963. pp. 261–263.

In these places there are concentrations of families that originate from Moslem countries and have no connection with any European language. Since the schools there are small, the Ministry of Education allocates them fewer lessons in all subjects, including English. Because of this it is impossible to employ subject teachers in such schools, and English is taught by the general teacher whose training for teaching the language is generally minimal. The writer would like the Ministry of Education to conduct a survey so as to determine exactly what is taking place in the schools and to decide on one of the following alternatives: a) to omit the subject in these schools, or b) to devote an adequate number of lessons to it even if there are only a few pupils, which would make it possible to employ subject teachers. The writer also casts doubt on the value of the direct method in these schools.

357. ALLON, SHIMON. **English in Grade 5** (Anglit b'khitah hei). In: Hed Haḥinukh, Vol. 36, Issue 38. 13 May 1966. p. 15.

Under British rule children commenced to learn English in grade 5, but with the establishment of the State of Israel this was deferred to grade 6. In the course of time secondary schools began to complain that the English of elementary-school pupils was inadequate, whereupon parents, compelled to provide private lessons for their children entering secondary school, exerted pressure on principals to reintroduce English in grade 5, a pressure that came from middle class localities. English was reintroduced in grade 5 but at the expense of the parents, thereby increasing the gap between the various types of schools. The writer urges the Ministry of Education to decide clearly in which grade the teaching of English is to commence, and if in grade 5, parents should not be called upon to pay for it.

D. Experimentation and Research

358. **The Establishment of an Institute for Planning English Teaching** (Hukam makhon l'tikhnun hora'at ha'Anglit). In: Hed Haḥinukh, Vol. 40, Issue 18. 1956. p. 18.

The Ministry of Education, in conjunction with the Hebrew University's departments of Education and English, has established an Institute for English Teaching, whose first act was to hold, under the direction of Professor Robins of Cornell University, a summer course which was attended by 55 teachers. Some of those attending were unable to follow the lectures which were

given in English and hence derived little benefit from them. Of those who understood the lectures, few were acquainted with the principles of teaching a foreign language, and it was therefore decided to hold another course to train seminary instructors in the subject.

359. OFNER, RAḤEL. **English in the Elementary School** (Anglit b'vet hasefer hay'sodi). In: Hed Hahinukh, Vol. 36, Issue 16. 14 December 1961. pp. 10—11.

The press reports that six schools are to try the audio-visual method of Professor Richards of Harvard University in the course of this year (1961—62). The advantages of this method are obvious as far as motivation and memorizing are concerned, but it has disadvantages as well. Concentrating on developing the ability to speak is apt to be at the expense of the ability to read; for us the latter is more essential, since the Israeli has few opportunities of speaking English in Israel. The method is based on the assumption that a child acquires some European language habits, which is not the case with Israeli children. The excessive inroads of technology are liable to turn the teacher into a mere technical attendant and the subject into mere entertainment.

360. COHEN, GIDEON and ARONSON, RUTH. **The Teaching of English in Israel** (A Survey). John Dewey School of Education; The Hebrew University, Jerusalem. 1964. 394 pp.

A. Elementary School. The survey showed, among other things, that: 1) As early as in the initial stages a high percentage of pupils feel a need for (and receive) help in order to cope with the demands of the subject. 2) The syllabus demands that 1,500 words are imparted to the pupils within three years. In a school with a high standard about 1,300 words are reached, in one with a low standard not more than 800. 3) A similar gap was found in the examined language skills. 4) The curriculum and textbooks aim at achievements in various fields, and hence teachers neglect habit formation, an important feature in acquiring a foreign language. To remedy the situation, the authors recommend that a cumulative syllabus be drawn up for three levels and that the experiment, hitherto conducted in only one school, be extended. A knowledge of speaking English as a preparatory stage to learning reading and writing is thereby imparted to young children through audio-visual means.

B. Secondary School. It was found, among other things, that: 1) As regards a passive vocabulary there is a widening gap between the better and the inferior schools. 2) The superiority of the former was attained at the expense of not learning structures.

3) The curricula in the last two grades are culture-directed and seem unreal; they include texts from Shakespeare, Bacon, Joseph Conrad, and D. H. Lawrence, and an expressive ability in analyzing drama, prose, and poetry in English and American literature of three and a half centuries. The authors recommend that grade 11 (penultimate) be devoted to the language-directed, and only grade 12 to the culture-directed, approach. The choice of texts for this approach should be more rigorous (they suggest that the teaching of English poetry be entirely omitted from the curriculum for the final examination; the poetry should be a matter of the teacher's personal judgment and not laid down).

The report gives a detailed description of the questionnaires submitted to teachers and pupils, of attainment tests, examination procedures in schools, teaching techniques customary in classes, as well as an analysis of the current textbooks.

361. KURTZWEIL, TZ. A. **The Teaching of English in Our Schools** (Hora'at ha'Anglit b'vatei sifrenu). In: Hahinukh, Vol. 35. 1963. pp. 40—48.

In reply to the investigation of Gideon Cohen and Ruth Aronson (No. 360, above), the writer contends that the unattainability of the educational aims (as laid down by them) is not a fixed constant but a function of several variable factors: 1) English is at present studied for three and four years in the elementary and secondary schools respectively. If the proposal is adopted of changing both the elementary and the secondary schools to six years each, it will then be possible to have greater continuity in teaching the subject, since it will be learnt within one framework for six years. 2) Schools that are more discriminating in selecting pupils for admission obtain more satisfactory results in English. 3) The curriculum, while setting many aims for the subject (in secondary schools), does not indicate their relative importance but, due to the influence of the matriculation examination, priority is in practice given to the pupil's ability to express himself in writing. 4) The wording of the questions in the matriculation examination is often extremely complicated, and not only the knowledge of English (language and literature) is tested, but also psychology, sociology, history, rhetoric, etc. 5) Although the usual textbooks are sometimes very much like those used in countries in which English is the mother tongue, the pupil has no auxiliary books.

E. In the Kibbutzim

362. SHALIT, DAN and LEVINSON, STEVE. **Books Don't Make a Library.** In: English Teaching Guidance, Issue 3. May 1965. pp. 32—33.

The article describes a two years' struggle by two English teachers to establish an English library in a kibbutz school. What was to begin with a classroom cupboard, available to the pupils only during one of the recesses, became a library that remained open throughout the day. At first the pupils displayed only a limited interest in the library but gradually, toward the end of the first year they showed great enthusiasm in using and in helping to run it.

363. POLAK, HANA. **Teaching Heterogeneous Classes.** In: English Teaching Guidance, Issue 4. October 1965. pp. 9—14.

In many kibbutzim pupils are divided into two levels for English lessons. Some kibbutz schools are opposed to this procedure either on ideological grounds or because they are unable to divide them into two groups because there are too few of them. As a protagonist of the heterogeneous class, the writer discusses at length how to deal with such a class. The teacher should: a) adopt a positive attitude toward the slow pupils; b) make a diagnosis of each child by recording its achievements in various spheres from time to time; c) set individual aims on the basis of the diagnosis; d) make sure that the weak pupils understand what is taking place in class, so as to prevent frustration and apathy on their part. Only if these means fail should individual children be taught separately and given limited assignments commensurate with their abilities.

364. GEFEN, RAPHAEL. **Megalomania: An Occupational Disease Found in Some English Teachers.** In: English Teaching Guidance, Ministry of Education and Culture, Agricultural Education Department, Jerusalem, Issue 2 [no date]. pp. 15 — 16.

From his experience as a teacher in a training institution for kibbutz teachers, the writer states that many of the grade 12 graduates of kibbutz schools studying at the institution have great difficulties with English despite the fact that their classes were small and there were no financial problems for the kibbutz teacher wishing to buy educational equipment. While aware that the kibbutz classes are not selective (all pupils without exception have twelve years' schooling), the writer nevertheless believes that the problem is not the standard of the pupils but the syllabus. Conversations with pupils showed that although they read Shakespeare and Pygmalion, they were not allowed to use a mother tongue translation. In the writer's view, this accounts for the lack of results. A special syllabus for kibbutzim has recently appeared and the writer hopes that it will correct this ludicrous situation.

F. Textbooks and Professional Literature

365. The following is a list of selected textbooks and handbooks. We do not claim that it is representative, but an attempt has been made to include every book of special interest, insofar as this is reflected in its title. Books written in Hebrew or in English and edited in Israel, for use in teaching English literature, are not included in the list.

A. For Elementary Schools.

1922: BENTWICH, J. S. English Composition and Grammar. For Hebrew-Speaking Students. Mizpah, Tel Aviv. 2 Parts.

1928-42: MORRIS, I. English For Palestine Schools. Tarbuth, Jerusalem. 4 Volumes.

1957: BLUMENTHAL, P. and K. STERN (Editors). One Hundred Songs and Poems. Omanuth, Tel Aviv. 100 pp.

1959: BAMBERGER, I. D. and H. POLTURAK. Language Through Pictures. Ten Coloured Wall Pictures. Yavneh, Tel Aviv.

BAMBERGER, I. D. and H. POLTURAK. Language Through Pictures. Teachers' Handbook. Yavneh, Tel Aviv. 88 pp.

Remedial Reading in English (K'ri'ah m'takenet b'Anglit). Handbooks (Experimental Edition). Ministry of Education and Culture, The Pedagogic Secretariat, Jerusalem. 6 Booklets.

1962: POLTURAK-RUDA, H. English Through Acting. A Selection of Dramatized Material and Original Grammar Plays for Classroom Use. Tel Aviv Municipality, Department of Education. 3 Volumes.

1963: BLUMENTHAL, P. Teach Yourself How to Spell. Yuval, Haifa. 108 pp.

1966: BAMBERGER, I. D. and R. U. MORAG. Do and Say. Shem, Tel Aviv. 32 pp.

BAMBERGER, I. D. and R. U. MORAG. Do and Say. A Teacher's Guide to the Pupil's Book. Shem, Tel Aviv. 64 pp. (Based on the Ministry of Education's curriculum for the slow stream.)

1967: LEVINTON, H. and S. MEIRI. Illustrated English-Hebrew Dictionary (Milon m'tzuyar Angli-Ivri). Yavneh, Tel Aviv. 100 pp.

B. For Secondary Schools.

1956: BEITNER, Z. Drills in Spoken English. Boys' Town, Jerusalem. Experimental Edition. Pupil's Book, 3 Parts. Teacher's Book.

1957: LESHEM, ḤAVAH (Editor). English Articles on Agricultural Subjects. For Use in Agricultural Schools (Ma'amarim b'Anglit al nos'im ḥakla'iyim. L'shimush l'vatei sefer ḥakla'iyim). Ministry of Agriculture, Agricultural Education Department. 33 pp.

1958: BEHAR, S. English For the Hebrew Speaking. Practical English Grammar Explained in Hebrew. Tel Aviv. 2 Volumes.

MERON, J. W. and S. ZEIRA (Compilers). An English Reader for Vocational Schools. Achiasaf, Jerusalem. 192 pp.

1963: GRABELSKY, P. Dialogues. Colloquial and Conversational English for Secondary School Students. (J. Sreberk, Tel Aviv.) 134 pp.

1968: English for Speakers of Hebrew. Tel Aviv University Department of English. Teaching Materials Unit. Tel Aviv Mifal Hashikhpul, Tel Aviv University. 2 Volumes: Vol. 1 — Intermediate Level: Language; Vol. 2 — Intermediate Level: Reader.

No date: MERON, I. Words of More Than One Meaning, With Illustrative Sentences. Merhav, Jerusalem. 138 pp.

366. Notes and Papers. The Association of Teachers of English in Secondary Schools in Israel, Tel Aviv. (See body of abstract for volumes and dates.)

The Association was founded in about 1961 as a branch of the Federation Internationale des Professeurs des Langues Vivantes (F. I. P. L. V.). Its journal appears irregularly, apparently nine issues having been published so far (the last one is dated August 1969). An account of the Association's activities during the first five years of its existence is given in volume VI (Autumn 1960, pp. 3—8). In general the issues contain articles by teachers and supervisors on their experiences in various spheres of the subject, book reviews, and reprints from overseas journals. All the articles are in English.

367. English Teaching Guidance. Ministry of Education and Culture, Agricultural Education Department, Jerusalem.

The first issue, which appeared in the autumn of 1964, contains information and articles intended for agricultural and kibbutz schools. Thus far it appears that at least seven issues have been published (the last one, No. 7, is dated October 1966). The following are the titles of some of the articles: Our syllabus (on the curriculum of the kibbutz school: No. 2, pp. 8—14); Improve your teaching by better planning (No. 3, pp. 15—26);

Language drill in small groups within the classroom (No. 4, pp. 17—20); Preparing English evenings (No. 5, pp. 21—22); Let's transform generations and categorize theories (No. 6, pp. 5—10). In addition to book reviews, permanent features are: May we recommend; Need a joke? Give and take. All the articles are in English, and some have been abstracted in this volume (Nos. 362, 363, 364).

368. English Teachers' Journal (Israel) (Alon lamorim l'Anglit). Ministry of Education and Culture, The Inspectorate of English Instruction, Jerusalem. (See body of abstract for volumes and dates.)

So far apparently four issues have appeared, the last one in May 1969. (Some of the articles are in Hebrew.) Among the articles in issue No. 2: Teaching the language through dramatization (pp. x—xv); Teaching the language to weak groups (pp. xxiv—xxv); The teaching of English to Arab groups (pp. 13—14); — in issue No. 3: Radio broadcasts in English for beginners (pp. 8—12); Teaching English by television (pp. 13—14); — in issue No. 4: English in grade 5 — a research report (pp. iii—xii); On an experiment in teaching scientific English (pp. xiii—xv).

PUBLICATIONS AND PUBLISHERS INDEX

AL HAMISHMAR (Mapam), 20 Yehudah Halevi Street, Tel Aviv.

ALON HAMOSDOT HAḤINUKHIYIM, Hakibbutz Ha'artzi Education Department, Merhavia (quarterly).

BAḤINUKH U'VATARBUT, Ministry of Education and Culture, Jerusalem.

BAR-ILAN UNIVERSITY, School of Education, Ramat-Gan.

BIALIK INSTITUTE, Jerusalem.

BIS'DEH ḤEMED, Association of Religious Teachers in Israel, 166 Ibn Gabirol Street, Tel Aviv.

GENERAL FEDERATION OF LABOR IN ISRAEL, Tel Aviv.

HA'ARETZ, 56 Mazah Street, Tel Aviv (daily, independent).

HAḤINUKH, Israel Teacher's Union, 8 Ben Saruk Street, Tel Aviv (bi-monthly).

HAḤINUKH HAM'SHUTAF, Hakibbutz Ha'artzi, 4 Itamar ben Avi Street, Tel Aviv (bi-monthly).

HAḤEVRAH L'ḤINUKH, Haifa.

HED HAGAN, Kindergarten Section, Israel Teacher's Union, 8 Ben Saruk Street, Tel Aviv (quarterly).

HED HAḤINUKH, Israel Teacher's Union, 8 Ben Saruk Street, Tel Aviv (weekly).

HAKIBBUTZ HAM'UḤAD, Va'adat Hahinukh, Bet Hashittah.

HAYOM, 38 King George Street, Tel Aviv.

IGERET LAM'ḤANKHIM.

ISRAEL MONTHLY BULLETIN OF STATISTICS (Supplement), Central Bureau of Statistics, Jerusalem.

JERUSALEM POST, Jerusalem.

LAMERḤAV, 7 Nahal Ayalon Street, Tel Aviv.

MA'ALOT, Elementary School Teacher's Association, 16a Hillel Street, Haifa.

MA'ALOT, Association of Secondary, Vocational and Agricultural Teachers (quarterly).

M'GAMOT (Szold Institute),Kiryat Menahem, Jerusalem (quarterly).

MINISTRY OF EDUCATION and CULTURE, Jerusalem.

MOZNAYIM, Journal of the Eretz Israel Hebrew Writer's Association, 6 Kaplan Street, Tel Aviv.

OTZAR HAMOREH, P. O. Box 303, Tel Aviv.

P'TAḤIM, Bi-Monthly Journal Devoted to the Philosophy of Judaism, P. O. Box 7295, Jerusalem.

SA'AD (Welfare), Ministry of Welfare, Jerusalem.

SADA AL-TARBIYA, Israel Teacher's Union, Arab Section, 8 Ben Saruk Street, Tel-Aviv (biweekly).

SH'DEMOT, Ihud Hak'vutzot V'hakibbutzim, Youth Section, 123 Hayarkon Street, Tel-Aviv (quarterly).

SIFRIYAT HAPOALIM, Hakibbutz Ha'artzi Publishing House, Tel Aviv.

TECHNION, Israel Institute of Technology, Haifa.

TZ'ROR LAḤINUKH HAM'SHUTAF (Published Irregularly), Hakibbutz Ham'uhad, Va'adat Hahinukh, Bet Hashittah.

TZ'VA HAGANAH L'YISRAEL, Adult Education Center, Hebrew University, Jerusalem.

Y'DIOT AḤARONOT, 5 Yehuda Mozes Street, Tel Aviv.

URIM, P. O. Box 303, Tel Aviv.

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